Rick Clark

THE

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[Vol. III.] NOVEMBER, 1806. [No. 11.]

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THAT WHICH IS OF GOD WE DEFEND TO THE UTTERMOST OF THAT WHICH HE HATH GIVEN: THAT WHICH IS OTHERWISE, LET IT WITHER EVEN IN THE ROOT FROM WHENCE IT HATH SPRUNG.—HOOKER.

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NEW-HAVEN, *Nov.* 1806.

TERMS OF THE

CHURCHMAN'S MAGAZINE,

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THE

Churchman's Magazine.

[Vol. III.] NOVEMBER, 1806. [No. 11.]

REFLECTIONS FOR NOVEMBER.

THE inspired writers frequently refer to the course of nature, in order to illustrate their doctrines, and enforce their precepts. The returning seasons, the rising and setting sun, winds and storms, snow and vapour, are made to speak God's words, to proclaim his goodness, or manifest the terrors of his divine majesty, that we may be excited to love, reverence, and fear his holy name. And among all such references, there is perhaps no one more apt and striking than St. Paul's illustration of the resurrection by the vegetable seed cast into the earth, which after a time springs and grows we know not how. *That which thou soweth is not quickened, except it die; and that which thou soweth, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain, but God giveth it a body as it hath pleased him, and to every seed his own body.—So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: It is sown in dishonour, it is raised in glory: It is sown in weakness, it is raised in power: It is sown a natural body, it is raised a spiritual body.* When the spirit of God dictates, we are to expect the highest beauties of composition and force of expression; and it would be difficult to find a specimen equal to this in the whole word of God. The subject is important, and deserving an illustration to the full extent of our capacity to receive; and such we have from the pen of the Apostle. The parallel is presented in the course of nature, and it is our business to apply it to our understandings, and endeavour to learn wisdom.

The present season in a particular manner points us to this subject. Let us then once more look to the occupations of the husbandman for instruction. The labours of the field are over for the year, the crops are gathered in, and the seed for the coming year's produce committed to the ground, which even now begins to be crusted with frost, and soon will every appearance of vegetative life be covered with snow. Let not the lesson which the face of nature is thus holding forth escape your notice, but ponder it well, and improve it to your everlasting good. See here pourtrayed the mortal body of man, when the soul has departed, and it is laid in the dust,

but still retaining an invigorating principle, which in God's time shall again produce life and animation.

Are you perplexed with doubts and difficulties on this subject, because you cannot discern precisely the manner how it is to come to pass? Do you hesitate in believing this great and enlivening truth, because it is not in all points level to your limited understanding? because you cannot see as a God of infinite perfections? Then go and survey yonder field, into which has been cast the winter seed. Consider that seed before it was sown; how dry, lifeless, and to all appearance as void of any vegetative principle as the grain of sand under your feet. Behold it already frozen into the clod of the valley, and soon going to be covered deep in the driven snow, then drenched by the torrents of rain that will descend when the wintry skies shall dissolve in the milder breeze of spring, and the icy fetters of the soil shall be unbound; what will then be the consequence you know. The tender blade will come forth, then the stalk, and soon the ear will follow. But how do you know all this? Not certainly by being able to explain the manner of it, but because you have been taught it by experience; because you have time and again seen it come to pass; not because you can here dive into the wonder-working power of God, any farther than he has seen fit to unfold himself to your view; but the simple fact is all you know. The seed does contain a germinating principle which at the time appointed by the wise author of nature shoots and grows, and decorates the field in waving beauty. From a small particle of something, we know not what, arises a rich harvest to crown our board, and nourish our decaying bodies. The field now in appearance altogether barren and unfruitful, does contain embosomed this wonderful germ of life, which in time will unfold itself, and to our very great admiration, if it were not an event so common. Had we not seen it frequently repeated, we could form no conception that it would come to pass; and familiar as it is to observation, we know not how it is performed; it defies the penetration and sagacity of the most acute enquirers into natural things; it is beyond the reach of human skill to explain.

Why then should we doubt in a case so similar? Why hesitate because difficulties meet our minds? That they are difficulties arising from our own want of capacity, and not from the nature of the thing we may, nay, we must see by considering the case of vegetation, to which we are now referring for illustration. Be it then, that by the changes which all things on and near the surface of the earth are undergoing, the mouldering dust of many human bodies is dispersed to the four winds, yet the germ of reanimation may remain. It certainly does remain, to be again unfolded when God shall so ordain. In the scriptures of truth, however, we are no where required to believe that the resurrection body will be the same, or consist of just the same particles of matter as composed the one which is laid in the grave at death. Nay, the expressions used by the Apostle imply that it will be something different; for he says, *thou sowest not that body that shall be.* And again, *it is sown a natural body, it is raised a spiritual body.* It is enough that we believe

the principle of animation remains which shall be quickened into a real, though spiritual body in the last great day, by the mighty power of God who worketh all things, who maketh the seed to grow, and who with the same ease can raise our vile body, and make it partake of his own glorious perfections of spirituality and incorruptibility, that it may flourish in immortal and unfading bliss.

This doctrine, so consoling to the human heart, especially in the day of calamity, on a bed of sickness, and when death approaches, must be fondly cherished by every considerate person. Every argument therefore that can illustrate its nature, or strengthen and confirm our faith in its truth and certainty should be eagerly embraced and thoroughly considered. Read then in every sown field an argument for your consolation. Those fields are now covered, or soon will be in the grave of winter; but look when spring shall return, and how surprising will be the change. With what beauty and majesty will they then be adorned! So shall it be in the spring time of the resurrection. Not to take notice of instruction thus forced upon our observation would be the heighth of folly. Not to be thankful that God hath thus impressed on the works of his hands, in this material world, an argument of our future destination, would be a mark of supreme stupidity as well as ingratitude.

Are these things so? Certainly they are. Art thou then called to behold a fellow mortal laid in the dust, consider the body as sown for the resurrection, and not as a mere lump of inanimate matter that cannot be quickened into new life. Banish infidel doubts and fears, and *sorrow not for those who are asleep, even as others who have no hope:* but be comforted concerning them, knowing they are destined to an eternal existence far beyond this fleeting scene which has now closed over them, and for a time laid them in night and silence. He who cannot lie hath assured us that the time is coming in which *this corruptable shall put on incorruption*, and this mortal shall be clothed upon with immortality, and *death shall be swallowed up of victory.* The Lord shall descend with all his mighty angels, and the shout of an host: *The trumpet shall sound*, and the dead shall awake: They shall hear the voice of the Son of Man, and come forth of their graves; the judgment shall sit, and the books shall be opened; and the whole assembled universe shall see and know that God reigns and *will do all his pleasure:* That by his power the mouldering body of man shall have triumphed over death, and escaped his iron grasp. Wherefore *comfort ye one another with these words.*

While the cold blasts of winter are gathering strength, and roaring around your dwelling: While the air is growing more and more comfortless and piercing without; when the business and toils of the day are over, and you are seated by your cheerful fire-side, muse in silent admiration on these great and glorious truths that have been brought to light by the Son of God; or talk of them with your family and friends. Waste not the long evenings in dozing and idleness. Spend them not in thinking or talking of the present world's unsubstantial goods; or what is worse, in frivolous pastime, or wanton and unhallowed pleasures. A time so suited to seriousness and solemnity of thought should some of it, at least, be dedicated to the

momentous concerns of eternity. This life is short enough for the accomplishment of so great a work as that of preparing for another. No part of it should then be thrown away which may be appropriated to this end. We should seize every opportunity that presents, every minute that can be spared from other avocations to think and meditate upon our eternal existence. When we *walk by the way*, when we *lie down*, and when we *rise up*, it should be upon our minds. If we would thus do, at every turn of thought we should be ready to bless our God that our lot has been cast where the light of the gospel shines, by which we are assured that we are not brutes to perish everlastingly; but, if we are not wanting in duty to ourselves, to our immortal nature, by surviving the grave, we shall flourish in eternal youth, when times and seasons shall be no more.

A SERIES OF LETTERS,

Addressed to the Author of the "MISCELLANIES," published in the year 1805, in the Albany Centinel.

BY EUSEBIUS.

LETTER III.

IN my last, I proposed to consider in the first place, a passage or two in one of the epistles of Clemens.

Clemens, it is well known, was bishop of Rome. This apostolical man, the companion of St. Paul, has, in his *undoubted* epistle to the Corinthians, the following passage. "For the chief priest has his proper services; and to the priests their proper place is appointed, and to the Levites appertain their proper ministers, and the layman is confined within the bounds of what is commanded to laymen."*

In a comparison preceding this quotation, Clemens inculcates upon the Corinthians, obedience to their spiritual rulers, exhorting each rank to keep within its due limits, upon the same principles of expediency and necessity, which are essential to the regularity and good order of an army. But in the passage under debate, he inculcates the same subordination and obedience, upon a nobler principle; *that of duty to the Lord.* The chief priest, [in the Christian Church, for it is of *that* he is speaking] has his proper services; and to the priests, their proper place is appointed, [*by the Lord*] and to the *Levites* appertain their proper ministries, [*made proper to them by the same authority,*] and the layman is confined within the bounds of what is commanded [*by Jesus Christ*] to laymen."

This is the plain, easy, and natural interpretation of the whole passage; and it speaks home to the point.

This testimony from a bishop, who was contemporary with the Apostles, is so decisive, that it was found necessary *to fancy* something by way of *a set off* to it. Accordingly, another passage is produced from the same author, to shew that there were but two orders in the Church, in the apostolic age. "The Apostles went abroad

* Ed. Col. p. 169.

publishing that the kingdom of God was at hand. And thus preaching throughout countries and cities, they appointed the first fruits of their conversions to be *bishops and deacons*, over such as should afterwards believe, having first proved them by the spirit." From this passage you infer, that there were but two orders in the Church in the time of Clemens; but we think it proves that there were three; the Apostles, who were the ordainers; the bishops or presbyters, (the title of bishop being not yet appropriated to the first order) and the deacons. Now the Apostles either *were*, or *were not* superior to the bishops, or presbyters; if they *were*, then you must necessarily admit three orders; if they *were not*, then the apostolic office and that of a presbyter are the same; and consequently if your favourite notion be true, that the *former* was to cease with the lives of the Apostles, the office of presbyter also ceased, and then the Church of Christ has no existence; for with the order of presbyters, all sacerdotal authority expired. Take, Sir, which side of the alternative you please.

We now see what becomes of your assertion, that *Clemens Romanus* mentions only two orders in the Church. But if Clemens will not answer your purpose, perhaps Polycarp will; he also, you tell us, mentions but two orders.

Polycarp, by all antiquity, is called bishop of Smyrna; a city which contained a great number of Christians, and of course, a great number of congregations, over which, with all their clergy, Polycarp presided, if history is to be credited. The very introduction to the epistle marks the superior character of the writer.—"Polycarp, and the presbyters that are with him, to the Church of God which is at Philippi."* These circumstances are certainly not in *your* favour; their aspect is more favourable to *episcopacy* than to *parity*. But perhaps you will say, "this is not material; the evidence in our favour arises from Polycarp's total silence about the bishop of the church of Philippi; for in the epistle he mentions but two orders, *presbyters and deacons;* we therefore infer that, there could have been no bishop over that Church." Then your inference is mere presumption. Reason, Sir, (if it can be called reasoning) in the same way in the following instance. Cyprian, bishop of Carthage, wrote letters to the presbyters of the Church of Rome, without taking notice of any *ecclesiastical superior* over that Church; would you thence infer, that the Church of Rome was not episcopal? Perhaps you will answer, "No, I would not; because we know from history, that the bishop was dead, and that the Church remained a long time without a *superior*." Well, Sir, we know also from history, that the

* If the author of this epistle had not been distinguished by a superior dignity of office, we could hardly suppose it consistent with his modesty and self-denial, to have named himself only, and made no mention of his brethren, but by the general name of presbyters; a circumstance, which obliged even Blondel to make the following remark.—"Id tamen in S. Martyris epistola peculiare apparet, quod eam privatim suo et presbyterorum nomine ad Philippensium fraternitatem dedit, ac sibi quandam supra presbyteros uperocheen reservasse videtur, ut jam tum in Episcopali apice constitutum reliquos Smyrnensium presbyteros gradu superasse conjicere liceat."....Apol. p. 14. Skinner's defence, p. 217.

church of Philippi was episcopal. St. Paul styles Epaphroditus the apostle of the Philippians. *But I suppose it necessary to send to you Epaphroditus my brother and companion in labour, and fellow soldier, but your apostle.** Accordingly, Jerome observes, "By degrees, in process of time, others were ordained apostles by those whom our Lord had chosen, as that passage to the Philippians shews," &c.† [By the way, this is the man, "whose words by every fair construction, militate against episcopacy."] And Theodoret upon the place gives this reason, why Epaphroditus is called the apostle of the Philippians. "He was entrusted with the episcopal government as being their bishop."

Thus we have proof from scripture and antiquity, that the Church of Philippi was, like all other Churches, of which we have any account, episcopal in the apostolic age. Of this Church, subsequently to that period, we have no accounts whatever. Neither Eusebius, nor Socrates, nor Sozomen, nor Theodoret, says a word about it. But to conclude from their silence, that a Church episcopally founded, did not continue to be episcopally governed, is *assuming* instead of *proving*. Men must be hard pushed indeed, when they can notice such shadows, and insist upon them as proofs of ministerial parity.

We have seen Sir, that the most learned adversaries of episcopacy have conceded, that shortly after the apostolic age, the Church was universally under the government of diocesan bishops. This concession must have proceeded from a conviction, that it would be fruitless to contest the point after that period. Fruitless indeed it would be! For it was, beyond all reasonable controversy, the opinion of all the subsequent writers, of all the provincial and general councils, that episcopacy was founded on apostolic institution. Now Sir, on this unanimous testimony of the primitive Church, I rest this assertion, that the evidence in favour of episcopacy is, to say the least, equal to *that* in favour of the *canon of scripture*.

I shall exhibit the evidence for the gospel according to St. Matthem, as it is stated by Dr. Campbell, and the same evidence will answer for the other Evangelists. I choose Dr. Campbell's statement in preference to any episcopalian's, for a reason too obvious to be mentioned,

St. Matthew's Gospel.	*Episcopacy.*
"Barnabas‡ the companion of Paul, Clemens of Rome, and Hermas, have clear references to some passages of this history—"Observe, there is no name mentioned, and of course, no ascription of this gospel to St. Matthew."	Clemens of Rome clearly distinguishes the three orders in the Church, and was himself a bishop, by the unanimous voice of antiquity.§
"Very early in the 2nd century, Ignatius in those epistles which are generally acknowledged to be genuine, [*mark this*] and Polycarp, of whom	Barnabas has no reference to episcopacy. Hermas but little. He singles out Clemens from his presbyters, and directs his book to be sent to him. This seems to imply superiority; but I lay no stress on it.
	Ignatius has much more than allu-

* Phil. ii. 25. † Gal. i. 19.

‡ It is generally agreed among the *learned*, that it was not written by that Barnabas.

§ Blondel acknowledges this:—"Plerique Latinorum (Hieronymo teste) secundum post petrum fuisse putaverunt, ut ante annum Domini 65 ad Romanæ eccles. clavum sedisse necesse sit.

St. Matthew's Gospel.

we have no more than a single letter remaining, have manifest allusions to different parts of this gospel." Still it seems, nothing but allusions—no name mentioned.

"The first indeed upon record, who has named Matthew as the writer of this gospel, is Papias, bishop of Hierapolis, in Cesarea, who is said to be a companion of Polycarp, and hearer of John. Concerning Matthew, this venerable ancient affirms, that he wrote his gospel in the Hebrew tongue. Again; the proper evidence of ancient facts is written testimony. And for this fact, as was observed before, we have the testimony of Papias, as Eusebius who quotes his words, assures us. For a fact of this kind, a more proper witness than Papias could hardly be desired; if not a contemporary of the Apostles, or rather, if not known to them, a contemporary of their disciples, and who had been a hearer of two men, Aristion and John the elder, whom he calls disciples of the Lord."

"The next authority I shall recur to, is that of Ireneus, bishop of Lyons in Gaul, who in his youth had been a disciple to Polycarp. He says in the only book of his extant, that Matthew among the Hebrews wrote a gospel in their own language, whilst Peter and Paul were preaching the gospel at Rome, and founding the Church there." The Doctor adds, "As to Ireneus, from the early period in which he lived, he had advantages for information little inferior to those of Papias, having been in his younger years well acquainted with Polycarp, the disciple of the apostle John." This is true, and let it have its weight with regard to episcopacy.

"The third witness (says the Dr.) is Origen, who flourished in the former part of the 3d century." "As I have learnt by tradition concerning the four gospels, which alone are received without dispute by the whole Church of God under heaven; the first was written by Matthew, once a publican, afterwards an apostle of Jesus Christ, who delivered it to the Jewish believers, composed in the Hebrew language."

The Doctor proceeds, "It would be endless to bring authorities. Jerome, Augustin, Epiphanius, Chrysostom, Eusebius, and many others, all

Episcopacy.

sions to episcopacy. He repeatedly distinguishes the ministers of the Church into bishops, priests and deacons, and declares, that there was no Church without them. Polycarp has nothing of consequence either one way or the other. In lieu of him, I refer the reader to the acts of Ignatius' martyrdom already quoted; and shall only add, that in the epistle of the Church of Smyrna, Polycarp is styled, *Bishop of the Catholic Church of Smyrna.*

As Papias has left nothing about episcopacy, I produce from Eusebius, a fragment from Dionysius, bishop of Corinth. He was contemporary with Papias. He wrote several letters. One to the Athenians, in which he mentions first Publius their bishop, and after him Quadratus. Another to the church of Nicomedia, in which he gives a great character of Philip, their bishop. Another to the church of the Amastrians, in which he mentions Palma their bishop. One to the Gnossians, whose bishop was Pinytus, and one to the church of Rome, inscribed to Soter their bishop.

I also produce the testimony of another contemporary, Hegesippus. In his account of his travels from Judea to Rome, he says, "he visited many bishops, and found the same doctrine among them all. He then gives the names of several of them.

Ireneus affords strong testimonies in our favour. He says, "We can reckon up those who were by the Apostles ordained bishops in the churches, and those who were *their successors* even in our time. Tertullian uses the same language, and bears pointed testimony to episcopacy. In the same century, the Christians of Lyons wrote a letter to the churches of Asia and Phrygia, concerning the persecution which had raged in Gaul. In that letter, they call Pothinus their bishop, and Ireneus, by whom they sent it, a presbyter. When he returned from Rome, he succeeded to the episcopal chair." So say Eusebius and Jerome. The letters also of Polycrates, bishop of Ephesus, and Serapion, bishop of Antioch, mention a number of bishops at this time.

Origen is as pointed in his testimony to episcopacy. "If (says he) Jesus the Son of God was subject to Joseph and Mary, shall not I be subject to the

St. Matthew's Gospel.

attest the same thing, and attest it in such a manner as shows, that they knew it to be uncontroverted, and judged it to be incontrovertable."

Episcopacy.

bishop, who is ordained by God to be my father? Shall not I be subject to the presbyter, who, by the divine vouchsafement is set over me?" (Hom. 20.) Again, "more is required of me (he was then a presbyter) than of a deacon, more of a deacon than of a layman: But he that *governs in chief*, must give an account of the whole Church."....Com. p. 395. More from this father is unnecessary.

Every word in the opposite column is true with respect to episcopacy. I commit myself to prove it, when called upon.

I shall now conclude this head in the words of Dr. Campbell. "As the matter stands, we have here a perfect unanimity of the witnesses, not a single contradictory voice. No mention is there, either from those fathers, or from any other ancient writer, that ever another account of this matter had been heard of. Shall we then admit a mere modern hypothesis, to overturn the foundations of all historic evidence?"

I have now, Sir, completely verified my assertion, that the evidence in favour of episcopacy is, to say the least, equal to *that* in favour of the *canon of scripture*.

There is another topic, from which I shall derive a strong argument in favour of episcopacy; it is the religious observance of the Lord's day. For this, we have by no means the evidence, which we have for episcopacy. Yet we have enough to convince any unprejudiced man, that it is of apostolic institution. The evidence from the primitive writers is, in short, as follows. Ignatius, in his epistle to the Magnesians, has a reference to it. Justin Martyr, in his apology to the heathen, says, "We all meet together on Sunday; on that day Jesus Christ our Saviour rose from the dead." Tertullian, Clemens Alexandrinus, Ireneus, Origen and others, speak of it as an institution derived from the apostles. But in the New Testament, we have little or no evidence; nothing, without the testimony of the *fathers*, that can be deemed proof. Far otherwise is the case with respect to episcopacy. That, I flatter myself, will appear in due time from *scripture*, as it has already appeared from the *ancients*, to be an apostolic appointment.

Now, Sir, if these things be so; if there be, (to say the least) as much in favour of episcopacy, as for the canon of scripture, and for the religious observance of the Lord's day, then you are reduced to the necessity (if you mean to be consistent) of either equally rejecting, or equally admitting them.*

We have now brought episcopacy within the apostolic age, and indeed, some of our learned adversaries have freely acknowledged, that it is entitled to that date. Here then, were I to close the dispute, our cause could not suffer; for I cannot but think, that every

* This is another topic of discussion, to which I request our author's particular attention.

impartial person would say, "As episcopacy appears from a cloud of witnesses, to be the government of the Church in the apostolic age, it can never be admitted, that any thing in the New Testament militates against this fact. That would be a contradiction unparalelled in the history of mankind. It would place us in the most perplexing situation that can be conceived; for we must, if your hypothesis be true, either give up the passages relating to this point in the New Tertament, or we must reject the highest degree of historical evidence, which, from the nature of the subject, is the only evidence we can have. Thus, true philosophy and inspiration would be set at variance; or in other words, man as a christian, must contradict himself as a reasonable being. This is too shocking to be admitted.

I shall now proceed to the scripture evidence; and I beg, Sir, that it may be particularly remembered, what numerous testimonies have been produced; to what period I have traced episcopacy, and how absolutely necessary it is, to preserve consistency in our interpretation of the scripture, with the sentiments and testimony of the Church universal. With this key, we shall meet with no difficulty that may not easily be removed.

In the order in which I have begun the enquiry, ascending from the 2nd century up to the commission given by Christ to his apostles, the first part of the New Testament which arrests our attention is, *the revelation of St. John.* The epistles to the seven churches of Asia Minor, have been brought forward by your sensible opponent *Cyprian*, and stated with great perspicuity and fairness. His observations are an appeal to the common sense of mankind, and if they have not the effect on the readers of this controversy, which they appear to me calculated to produce, all I have to say is, that the controversial spirit has taken full possession of one side, or the other. There is one thing however, which affords a strong presumption in our favour; it is, that the presbyterians cannot agree among themselves, in what sense to take the addresses in the epistles. Even Dr. Campbell condemns the *fancies* of some of his brethren, and yet without being able to defend it, (himself being the judge) adopts the notion of the Puritans of the 17th century. According to them and to the learned professor, the angels of the seven churches were the moderators of seven congregational presbyteries.*

When our author resolved to adopt this notion from the Puritans of the 17th century, we wonder that his own good sense did not revolt from the hard treatment, with which the angels of the churches of Pergamos and Thyatira were threatened. These men are described by *him that liveth and was dead*, as eminent for their good works, charity, service, steadfastness in faith and patience; yet they are both severely blamed, and the former threatened, for suffering in their respective churches false teachers, whom, if they were nothing more than *moderators*, they could not remove. Would it not have been very unjust to censure Dr. Campbell, when moderator of the presbytery or synod of Aberdeen, for not removing from their charges, such of the ministers as had taught the peculiar doctrines

* Ecc. Lect. vol. 1. p. 156.

of Arminius? "And shall we, for the sake of a novel hypothesis, which has not the shadow of support beyond our author's sentiment, attribute to the King of Kings, a species of conduct unworthy of men? God forbid!"*

The learned professor seems to be fully aware of the very inadequate account, which presbyterian writers give of this matter, and candidly acknowledges, that his opinion "is only the most likely conjecture of all he has seen on this article, which, (he owns) does not admit so positive a proof as might be wished." Now, I appeal to the understanding of every reasonable man, whether *conjectures* and *fancies* are to be admitted in opposition to matter of fact; for that it is matter of fact, that these seven angels were the bishops of the seven mentioned churches, all antiquity asserts; and Cyprian has given you the names of those bishops; bishops in the appropriate sense of the appellative, and Polycarp, to whom Ignatius addressed one of his epistles was, at that time, or nearly then, bishop of Smyrna.

We have now gone a step farther in our progress, and I think it is a fair conclusion, that the interpretation given by Episcopalians to these passages, are just; because the words require such interpretation, and because no other will accord with historical evidence. Away then with temporary moderators, or even with presidents during life; for the apostolic age knew nothing about them!†

We shall proceed in our next letter to other instances of episcopal government.

* See Anti Jacobin review for June 1801, p. 121, 122. This is an excellent periodical work, affording much sound instruction, especially to Churchmen.

† I hope I shall not be misunderstood when I say, *presidents during life.* The bishops were so; but then they were much more; more than *primi inter pares.*

INTERESTING CORRESPONDENCE.

[No. I.]

Copy of a letter from the late Rev. WILLIAM JONES, of Nayland, Great-Britain, to the Rev. Dr. BOWDEN, then Principal of the Episcopal Academy, Cheshire, Connecticut.

Nayland, Suffolk, Feb. 28, 1799.

REVEREND SIR,

YOU would have heard from me sooner, but that your letter came to my hands at a time when I was in great sorrow; and as I am not nearly out of it, I fear my answer will fall very far short of my intention. It gave me as much pleasure as any thing could then do, to hear of a worthy gentleman of the country on the other side of the water, so well disposed to the principles in philosophy and divinity, which have engaged my attention so many years. I have, by the blessing of God, opened the eyes of many people, and I hope I shall of many more; for though I am now at a stand for a time, I am now on the road to a great deal more business, which will be accomplished in its time, if God permit; to which end I earnestly request your prayers.

The *figurative language* is a work, on which I set my heart for twenty years. One part of it I suppressed by the advice of Bishop Horne, but have now ventured to send it out as he advised I would do *after* a time. A new edition of my life of Bishop Horne is coming out with a new preface, and a new discourse added to the end of it, on the Hebrew language; both of which I dare say will please you; as the life also will, if you have not yet seen it. You will not be sorry to hear, that I have some young friends, sons of the nobility, who are as zealous as you are in these studies, and may in time be of great use, if we are not too far gone; at which my heart often sinks; but God who raises the dead can still do something for us. I have also in the press six letters on electricity. I hope I shall not forget to desire the editor to send you these, and some other things of the kind, when they make their appearance. If such a publication as the *Anti Jacobin* has reached your country, you will see there are people here, who are not afraid to speak out; and they have already done much good. I wrote some months ago a letter to the Church of England; telling them as a friend what was wrong amongst us; and I fully intended to be hid; but the Anti-Jacobin Review got at the knowledge of the author, and made me public. The society for promoting Christian knowledge, a few weeks ago, desired me by their Secretary, to introduce by a preface, two pieces of Charles Leslie, which they are about to distribute; which, though I am very low at this time (God help me!) I could not forbear to do; and I hope they will kindly accept my endeavours. That was a great man, and one of the great patterns, from whom I learned controversial divinity, in my early years. I desired a bookseller of London to lay hold of as many copies of his works as he could find; foreseeing that they would be called for. Ah Sir, said he, I could have got you a hundred copies a year ago; but the price was fallen so low, that they are now gone for waste paper. They are among many other things disregarded by the world, which will, nevertheless, survive the fire of the last day. In the room where I am writing at this time, I have before my eyes a very good picture of Bishop Seabury, the painter of which was my particular friend. He painted another fine picture for the front of my church organ; but it so happened (longa est historia) that that picture was the occasion of his death. I perceive I begin to tell stories, like an old man as I am; so for the present, Sir, I will bid you adieu, with hearty good wishes for yourself and family; and conclude myself,

Your very sincere friend,
and humble servant,
W. JONES.

REV. DOCT. BOWDEN.

[No. II.]

Copy of a Letter from the Rev. Doctor BOWDEN, to the Rev. CHARLES DAUBENY, L. L. B. of Bath, Great Britain; now Archdeacon of Sarum.

Cheshire, Conn. June 18th, 1801.

REVEREND SIR,

THE Convocation of the Episcopal Church in this State, resolved unanimously, at Newtown, the 4th inst. to return you their hearty thanks for your excellent book, entitled, "A Guide to the Church;" and they have directed me to express to you, the very high sense they entertain of your piety, learning and zeal; and also, their most ardent wishes and prayers, that so good a work may be productive of beneficial consequences to the Church of Christ in general; and in particular, to the orthodox and pure Church of England, *from* which we have descended, and *for* which we entertain every sentiment of respect, reverence and affection.

And now, Sir, having discharged this pleasing duty, I take the liberty to assure you of the favourable and indelible impressions, which your excellent discourses have made on my own mind. I have read them with delight and with improvement. The sentiments are just, the language pure and energetic, the arguments conclusive, and the facts incontestible. Frequently have I said to myself while reading it, Who that possesses a mind free from prejudice, can read this book, and not be convinced? Who that has impartially weighed its arguments, can be a dissenter from the Church of England? But alas! Sir, I know too well the imperious influence of education, and of party attachments, to hope for great and extensive effects from it. A few may be brought back to the fold, but the generality will remain obstinately firm in error and schism.

I cannot but congratulate myself upon being the person, who introduced your book into this country. The first account I had of it, was from the *Anti-Jacobin Review*, (another most admirable publication) and immediately I got a bookseller to send for it. But a few have yet reached us; but it will not be long before we shall have an ample supply. I am confident it will have a great run, among Churchmen at least; and we are determined, that it shall be a standard-book for all our candidates for holy orders. Clergymen brought up at the feet of Leslie, Horne, Jones, and Daubeny, will not fail to be orthodox in their faith, pure in their lives, and zealous to promote the kingdom of Christ.

Permit me, much respected Sir, to wish you health and length of days on your own account; but particularly on account of that excellent Church to which you belong. My heart is with you—with the *state and church of England*. May the nation overcome all her enemies, and bleeding Europe, by the hands of Englishmen, be restored to peace and happiness!

I have the honour to be, Rev. Sir,
with every sentiment of respect and veneration,
your sincere friend and brother,

JOHN BOWDEN, D. D.
Principal, Episcopal Academy, Cheshire, Connecticut.

P. S. It will gratify us to hear of your receiving this testimony of our respect and affection.

[No. III.]

The following answer to the above letter, was not received till upwards of three years after its date. Where the detention was, has never been ascertained.

REVEREND SIR,

I RECEIVED the favour of your letter bearing date the 18th June 1801, conveying to me the unanimous resolution of the Convocation of the Episcopal Church of Connecticut, relative to my late publication, entitled, "A GUIDE TO THE CHURCH." The high sense I entertain of the honour done me by so respectable a body, in their approbation of my humble labours for the Church of Christ, I should seek in vain for words fully to express. I have to request therefore, Sir, that, through this channel, my sincerest and most respectful acknowledgments may be made acceptable to the Right Reverend the Bishop of Connecticut, and my reverend brethren the Clergy of his Diocese; assuring them, that my most earnest wish and prayer is, that the same good Providence which has at length established the Church of Christ in America under its original form of government, may watch over and preserve it in peace, unity, and prosperity to the end of time.

Permit me now, Sir, to return you my best thanks for the very polite and handsome manner, in which you have discharged the task imposed upon you. The judgment you have formed of the "*Guide to the Church*," cannot fail of being highly gratifying to its author, however he may think you have overrated his publication. It has been my good fortune, Sir, to sit, during a great part of my life, at the feet of *Hammond*, *Hickes*, *Leslie*, *Jones* and *Horne*. And whoever has the happiness to be acquainted with those able divines, will find that he has nothing to learn from me. The only merit of my book, if it boasts any, being that it concenters within a small compass much information, which is to be found dispersed through the different parts of their valuable writings. Such a compendium may indeed be useful to young divines; and for such only I presume to write.

The honour you do the author of the Guide, in determining to make it a standard book for Candidates for Holy Orders, makes me solicitous to render it more complete, by adding to it "*The Appendix;*" which owed its existence to a very rough and illiberal attack made on the principles contained in the Guide, by that well known, high flown calvinist, Sir Richard Hill, Bt.; to whose respectable situation in life it was judged that some attention should be paid. Two copies of this Appendix I have directed to be sent to your address. One of them requests your own acceptance. The other is designed, through you, to be presented with my humble respects to the Right Reverend the Bishop of Connecticut. The satisfaction you profess to have received from the "*Guide to the Church*," will, I trust, suffer no diminution from the perusal of the Appendix to it. And thankful shall I be, Sir, if the honourable use to which you have

thought fit to dedicate the Guide, proves in any degree instrumental to the promotion of the great object you have in view.

The conclusion of your letter breathes a language of such strong and affectionate interest for the welfare of that Church and nation to which I have the honour to belong, that I should be wanting both in feeling and gratitude, did I not return it in kind.

Accept then, reverend Sir, my sincerest wishes for the preservation of your health, together with the prosperity of the Academy over which you preside. May the Church and State to which you belong, be ever blessed with the constant superintendance of a gracious Providence. And may the connection which once subsisted between Great Britain and America, still hold them together by that bond, firmly woven by religion, by interest, and affection, which the pernicious councils of an insidious nation shall be never able to burst asunder.

I have the honour to be, Rev. Sir,
with the utmost respect and regard,
your obliged friend and most obedient servt.
CHARLES DAUBENY.

Bath, Sept. 25, 1801.

FROM THE ORTHODOX CHURCHMAN'S MAGAZINE.

LIFE OF DR. NICOLAS RIDLEY,

BISHOP OF LONDON.

[Continued from page 389.]

IN the beginning of the year 1553, Bishop Ridley preached before the King, who now began to decay apace, at Westminster. The subject he chose to discourse upon, was charity; and he, in very moving and affecting terms, pressed the King to take care that a constant and settled maintenance should be provided for the poor. The sermon made so great an impression on the young King, that he sent for the Bishop: and after he had commanded him to sit down, and be covered, returned him his hearty thanks for his good exhortation; and desired him to communicate to him his opinion, what would be the best expedient, effectually to bring to pass so great and good a design. The Bishop was very much pleased to find the King's inclinations so forward; and with tears of joy, told him, that the London poor, by reason of their great numbers, stood in need of his more immediate concern; and that he would therefore advise him to order letters to be wrote to the lord mayor and aldermen, to take this affair into consideration, and project a scheme for the relief of the poor, who swarmed in great numbers about the city. The King approved of his advice, and ordered letters to that effect to be forthwith dispatched, before he would permit the Bishop to go out of his presence.

Bishop Ridley, furnished with these letters and instructions, delivered them to Sir Richard Dobbs, then lord mayor of London; who immediately called together as many of the aldermen and common

council as were thought fit to be advised with in the present business; and not only with great earnestness pleaded the cause of the poor, and pressed them to a forward zeal in the affair; but introduced Bishop Ridley into the council-chamber of the city, to be their advocate, and to guide and assist himself and his brethren in their counsels. After divers consultations, they resolved that a general contribution should be made by all the wealthy citizens, to the advancement of a work so highly conducing to the public good. To this end they were summoned to their respective parish churches, and there exhorted by the lord mayor, their several aldermen, and other grave citizens, to contribute generously and bountifully to this noble design; and they were urged to it the more earnestly by setting before them the many great advantages that the city would reap, if the poor were removed out of their streets, lanes and alleys, and bestowed and provided for in proper hospitals. It was therefore moved, that every man should signify what he would give towards the building and furnishing such hospitals, and how much he would contribute weekly to their maintenance, until they were supplied with a more liberal endowment. The motion was readily accepted; every man gave according to his ability; and books were kept in every ward of the city, in which the sums each person had subscribed, were set down; which, when the contribution was finished, were delivered by the mayor into the hands of the King's commissioners.

In the scheme drawn up for the relief of the poor, they were ranged under three divisions: in the first were placed the poor distressed orphans; in the second, the sick, lame, and infected; in the third, the lazy and licentious vagabonds. For the orphans Christ's hospital was provided, where they were furnished with necessaries, brought up in a religious and virtuous manner, and fitted for some honest business. The hospitals of St. Thomas, in Southwark, and St. Bartholomew, in West Smithfield, were appointed for the reception of the wounded, sick, impotent and maimed; and the King gave his palace of Bridewell, erected by Henry the eighth, for the reception of vagabonds, sturdy beggars, &c. where they were to receive due correction, and be kept to hard labour. For the better endowment of this, and the other hospitals, and to furnish them with a competent maintenance, the King dissolved the hospital which Henry the seventh had founded in the Savoy, for the support of pilgrims and travellers; but which was now employed to most scandalous uses, and made a shelter for lewd and lazy persons, and the harbour of thieves and vagabonds; and he gave their lands amounting to the value of six hundred pounds per annum, and all their furniture, to the city of London, for the maintenance of these new foundations.

The Duke of Northumberland was now the favourite at court; and hoped, by his interest with the king, to raise himself an immense estate out of the spoils of the Church. These sacrilegious designs, Bishop Ridley with great courage opposed, which caused him to fall under the duke's displeasure. But the king was so far from disapproving his honest zeal, that he nominated him to the see of Durham; to which, notwithstanding, he never was translated; the trou-

bles that ensued on the loss of that excellent Prince preventing him.

On the decease of the king, Bishop Ridley was so unhappy as to join the Lady Jane, and by order of her council, to undertake to defend her title in a sermon at St. Paul's Cross. And here he employed all his rhetoric against Queen Mary; he enlarged on the calamities which her succession seemed to threaten, and the danger of the established religion from her government; he harangued strongly on this topic, alarming the people's fears, and giving them an account of the conversation which passed between the queen and himself in the late reign, when he offered his service to preach before her; and thence he inferred, that she was unalterably fixed in her misbelief; and that nothing could be expected from her reign, but an utter subversion of the true faith, the bringing in a foreign power to tyrannize over them, and the ruin of all, that the late king, her brother, had with so great labour and difficulty established. This was the only false step Bishop Ridley ever made; the only blemish in his otherwise unspotted character. But this unfortunate sermon made little or no impression on the people; and notwithstanding the many just fears and jealousies of the reformed, conscience prevailed over interest; and they flocked in to Queen Mary daily in great numbers, until at last all opposition fell before her.

Bishop Ridley had now considered matters coolly; and found, that his passions had been too strong for his reason, and hurried him into unjustifiable measures; and to make reparation for which, he resolved to repair to the queen, who was then at Framingham in Suffolk, to throw himfelf at her feet; acknowledge his fault, and submit to her mercy. But this submission availed him nothing; for instead of being favourably received by her, he was treated with great rudeness, despoiled of all his dignities, and sent prisoner, on a lame halting horse, to the Tower.

During his confinement there, Secretary Bourne, and Mr. Feckenham, who was made dean of St. Paul's, Dr. May being ejected, came to dine with the lieutenant; and Bishop Ridley was purposely invited, that they might have some conference with him. The discourse began about the definition of an heretic; whom Bourne defined to be one, who stubornly and stiffly maintained an untruth. The bishop told him, he ought to have added, in matters of religion, and which concerned an article of faith; for obstinacy in untruths of another nature cannot denominate a man a heretic. To this Bourne assented; and then Feckenham told them, that a heretic might rightly be defined, one who does not believe what the scripture affirms, but obstinately maintains the contrary; from which definition he endeavoured to prove, that the deniers of transubstantiation were rank heretics, since they expressly contradicted so many texts of scripture, in which the bread is called Christ's body, and the wine his blood. The bishop allowed the definition to be good; but put him in mind, "That all texts of scripture are not to be interpreted literally; that Christ calls himself the *true vine*, and the *door of the sheep*, and that St. Paul says, *the rock was Christ*; to interpret which in a strict literal sense, were extremely absurd and ridiculous; and

that therefore they were not to be deemed heretics, who did not allow of the literal sense, where there was a necessity for a figurative interpretation." Feckenham desired to know, what necessity there was, for puting a figurative sense on so plain words, as, *This is my body*, *This is my blood*. The bishop replied, "That the words immediately following, *Do this in remembrance of me*, seemed to require it; and to imply, that the elements were only symbols commemorative of Christ's body and blood, and that they might as well argue from St. Paul's words, *We being many, are one bread, and one body*, that the bread was transubstantiated into Christ's mystical body the Church, as from the words of institution, that it was transubstantiated into his natural body." Aye, but, says Bourne, what will you say then to universality, antiquity, and unity, which are all against your figurative interpretation? The bishop answered, "that these were weighty matters; that he always laboured after unity, as far as was consistent with verity; and that the purest antiquity, which he ever highly reverenced, was clearly on his side; which was sufficient to justify him in opposing the generally received notions of the present age, if he meant that by universality; but if he meant by it the consent of all Churches, in all ages, from the beginning, he was content to appeal thither, and refer the issue of the controversy to that determination."

Bourne desired to know what authors ever interpreted the words of institution figuratively, before Berengarius? The bishop cited Tertullian, who expressly interprets the words, This is my body, thus, This is a figure of my body; and Origen, who says, that the sanctified bread, as touching its substance, goes down into the stomach, and is cast out into the draught, which it were blasphemy to affirm of Christ's natural body; and Gelasius, who saith plainly, that the substance of bread remains after consecration. Bourne objected, that Tertullian and Origen were not Catholic in many points, but had advanced divers singular and erroneous notions. The bishop answered, that no Catholic writer had ever charged either of them with any error, in respect of the doctrine of the Eucharist; and then he cited a passage from St. Austin, in his book *de Doctrina Christiana*, where he is expressly laying down rules for the interpretation of scripture; one of which is, that where the literal sense of a precept seems to enjoin something unlawful, it must be understood figuratively; and thence infers, that Christ's command, to eat his flesh, and drink his blood, seeming in the literal sense to require a thing unlawful and wicked, must necessarily be understood in a figurative sense. Do you then, answered Bourne, make the sacrament nothing but an empty figure, as is affirmed in my lord of Canterbury's book? I suppose you are no stranger to the real author of that book; for it is commonly reported, that you had the chief hand in compiling it. The bishop modestly assured him, "that the book was compiled by a much greater man than him; and that the doctrine of the Eucharist was therein orthodoxly stated, in confutation not only of the Papists, but those, who, in mad opposition to popery, ran into the other extreme he had mentioned. And as for his own part, that he had preached a sermon at St. Paul's Cross against them.

who maintained doctrines derogatory from the dignity of the Eucharist." Forty years ago, said Feckenham, all were of our opinion in the doctrine of the sacrament, They were as unanimous for the Pope's supremacy, at that time, replied Bishop Ridley. To this Bourne answered, that the supremacy of the Pope was built only on a positive law of the Church, but the corporeal presence was grounded on Christ's own words. The bishop shewed him his mistake, from the Pope's own decrees, in the canon law; where it is said, that the Church of Rome was advanced above all other Churches, not by any synodical constitutions, or decrees of councils, but by the living voice of the Lord, when he said to Peter, *Tu es Petrus*, &c. and subjection to this supremacy is there required of all, as necessary to salvation.

This was the sum of the conference; and when Bourne and Feckenham took their leave of the bishop, they assured him, that they would never reveal the particulars of it, to his prejudice. The bishop complained to them, of his books being all taken away from him; and Bourne promised him, if he would send him a catalogue of the books he wanted, that he would do his best to procure them for him.

In the beginning of April, 1554, Bishop Ridley, with Cranmer and Latimer, was removed from the tower to Oxford, to dispute concerning the doctrine of the Eucharist. When they came there, they were sent to the common goal, called Bocardo; but a little before the time fixed for the disputation, they were parted from each other; and Bishop Ridley was removed to the house of Mr. Irish, then mayor of the city.

When he was brought before the commissioners, which was on Saturday, April the fourteenth, there were these three articles offered him to subscribe.

1. The natural body of Christ, conceived of the blessed virgin, and his natural blood, are really present in the sacrament of the altar, after the consecration, under the species of bread and wine.

2. After the words of consecration pronounced by the priest, no other substance doth remain, but the substance of the body and blood of Christ.

3. In the mass is offered a propitiatory sacrifice for the sins of the quick and dead.

These articles he refused to subscribe; declaring them to be gross and dangerous errors; upon which they charged him with inconstancy, pretending, that when he was bishop of Rochester, he had preached in defence of transubstantiation. This he absolutely denied; and challenged them to bring any person, who would affirm, that he had heard him preach such a sermon. Then he was asked, whether he would dispute against these propositions? To which he replied, that he thought it his duty, as long as God continued his life, to defend the truth, both with his mouth and pen; but he desired time, to prepare himself for the disputation, and the use of such of his own books, as were necessary. This request, they told him, could not be granted; and notwithstanding all his remonstrances of the unreasonableness of their denial, he could obtain no other an-

swer but this; that he must dispute on Thursday next, and he might consult what books he pleased, in the mean time.

On Tuesday the seventeenth of April, he was brought to the divinity school to dispute. His principal opponent was Doctor Smith, a man infamons for the frequent change of his principles, according as it suited best his interest; this Doctor was assisted by Weston, Cole, Tretham, Oglethrop, Harpsfield, and others. Bishop Ridley was used throughout the whole disputation, with great indecency and ill manners; he was frequently interrupted in the most material part of his argument, with the loud clamours of the Papists, and the tumultuous cries of *Blasphemy! Blasphemy!* reproaches were returned him for reasons, and revilings for arguments.

He began with reading his judgment of the three propositions; which he introduced with a handsome preface, wherein he protested, "That neither the fear of man, nor any of the terrors of the world, nor any hopes of gain or preferment, had ever had the least influence in determining him to that opinion, which he was then about to declare; but that he was constrained to embrace it, for the love of the truth, as revealed in God's holy word, and contained in the writings of the ancient fathers; and that he submitted himself, and his doctrine, to the judgment of the Catholic Church." On the two first propositions, which related to the corporeal presence, his arguments were much the same with those, which he had before made use of, in his determination at Cambridge. The third, which affirmed the mass to be a propitiatory sacrifice, for the sins of the quick and dead, he charged not only with error, but blasphemy and impiety; as derogating from the merits of the sacrifice of Christ on the cross, "who made there, by his own oblation of himself, once offered a full, perfect and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world." To affirm, that other propitiatory sacrifices were still to be offered for our sins, seemed to him to detract from the all-sufficiency of the precious blood of our blessed Redeemer: and he thought it, besides, a gross and ridiculous contradiction, to suppose an unbloody sacrifice to be propitiatory and expiatory; since not only the universal judgment of mankind, but the divinely inspired author of the Epistle to the Hebrews, assures us, that without shedding of blood there is no remission of sin. An eucharistical and commemorative sacrifice he allowed, and cited the testimonies of several of the fathers, who are clear and express for it: but he would not acknowledge any propitiatory oblation, except that of Christ on the cross; who by the body of his flesh reconciled us to God; and by one offering purged away our sins, and made perfect forever them that are sanctified.

While he was reading this he was often interrupted; and at last was forced to leave off in the middle, and give way to Dr. Smith; who began the disputation, and was seconded by the rest of the Popish Doctors. They, without regard to mode or regularity, broke in confusedly upon one another; endeavouring to overwhelm the Bishop with a multitude of opponents, and run him down with noise and clamour. But he was too well versed in the controversy concerning the Eucharist, to be silenced by any of them; and answer-

ed all their arguments with great learning and judgment: notwithstanding which, at the close of the disputation, Weston had the confidence to boast of an entire victory over him; and giving the signal to the rest, they departed in a tumultuous manner, crying out, *Victory, Victory, the truth has prevailed.* To prevent being misrepresented, Bishop Ridley drew up a brief account of the sum of this disputation; which when the Popish controversy was hot, in the reign of the late unfortunate King James, was reprinted, with his little treatise of the Lord's Supper, at the theatre in Oxford.

Three days after the disputation, the commissioners met at St. Mary's; and the Bishop was brought before them, and again required to subcribe; which he still refusing, they proceeded to the sentence of excommunication against him, as a convict heretic. Upon this he told them, that though driven out from their society, he did not doubt, but his name was written in heaven; whither this sentence would send him, sooner than by the course of nature he should otherwise have gone. To which Weston profanely replied, "If you go to heaven in this faith, then I will never come thither, as I am thus persuaded." The Bishop soon after wrote to Weston; putting him in mind, how he had promised him, that he should have a further hearing, and complained of his being, notwithstanding this promise, condemned unheard: but no notice was taken of his letter. *(To be concluded in our next.)*

FOR THE CHURCHMAN'S MAGAZINE.

ON THE SACREDNESS OF CHURCHES.

IT is not unfrequently the case that we neglect and despise many things in our possession, though they are of intrinsic worth, merely because we are ignorant of their value. This is in nothing more evident than the rites and ceremonies of our Church. The end for which they were established, is not alluded to, and therefore through ignorance of their propriety, men are led to consider them as insignificant forms which may be dispensed with if occasion requires it, and which it is beneath the dignity of an enlightened mind pertinaciously to defend. Of late years it has been customary to deride that veneration which the greater part of christians feel for those places which are particularly devoted to the service of God, and to ask with a sneer, whether a greater degree of sanctity can be attributed to one pile of wood and stone than to another. To give a formal and serious answer to such men who seek by these insidious modes of attack to destroy all that is held sacred among men, would indeed be a misemployment of time; yet if there be any who seriously ask the question, to them it may be answered, that the sanctity attached to Churches arises from the consideration that in them God has promised that he will be more particularly present; and surely it cannot be absurd to feel devotional awe and reverence when we enter the presence chamber of that God, who commanded Moses to put off his shoes [from off his feet] because the place whereon

he stood was holy, and who, though he fills immensity of space, was pleased to declare the Temple at Jerusalem his peculiar residence.

As one building then is to be deemed more sacred than another, so also the different *parts* of the same differ from each other in sanctity. Beyond the court of the Gentiles none but an Israelite might pass, into the holy of holies, no one but the high priest was permitted to enter; nor this, oftener than once a year, and that even on the penalty of his life. As an excuse however, for this want of veneration for Churches, the opinion of some learned and ingenious men has been adduced, that during the first century there were no places devoted entirely to the worship of God. Without taking into consideration the circumstance that this opinion was hastily adopted from a misinterpretation of some passages in Lactantius and other writers, which opinion is entirely refuted by other passages in their works; *(a)* it need only be observed that a comparison of those few passages which relate to this subject, will satisfy any impartial man that particular places were appointed in which Christians should assemble for the purpose of celebrating divine service. These places were severally called the Hyperoon or Upper room, *(b)* which in the Eastern houses is at this day very large and cool, and thus well suited for the reception of a multitude.*(c)* "Every day in this sacred place did the Apostles and their fellow christians constantly attend, and breaking bread at the house, they received sustenance with gladness and sincerity of heart.*(d)*

It is expressly named by St. Paul, the Church, *(e)* and in his reproof to the Corinthian Christians, for their disorderly and unseemly manner of partaking in the love feasts and of celebrating the Lord's supper, he asks them whether they had not houses for eating and drinking, or whether they despised the Church of God: *(f)* i. e. whether they considered that place which was devoted to his service, in no other point of view than as a common building, in which they might freely indulge their merriment and revelry.

To this testimony we may add that of the earliest Christian writers. Clemens Romanus, the fellow-labourer of St. Paul, says, that God "in his most high will hath determined both the *place where*, and the persons by whom he chooseth that the oblations and sacred offices should be performed;*(g)* and the venerable Martyr Ignatius affirms that there was but *one altar*, as well as one flesh of our Lord Jesus Christ, and one Bishop, together with his Presbytery and Deacons." *(h)* It would be easy to adduce many other testimonies of this nature, not only from Christian, but also from heathen writers: but as it was not my intention when I began, to say as much upon this point as I have said, I must refer the reader for more copious information to the authors whose assistance I have freely used. *(i)* It seemed necessary however to settle this point before I pro-

(a) See particularly Lactant. de Justitia ch. 2, and de mortibus persecutorum ch. 15, ad finem. *(b)* Acts i. 12—xx. 8. *(c)* See Shaw's Travels, p. 207. *(d)* See Acts ii. 46, and Bishop Pearce in loco. *(e)* 1 Cor. ii. 18. 20. *(f)* Ibid. v. 22. *(g)* Clem. Rom. ad 1 Cor. § 40. *(h)* Ad. Phil. p. 4. *(i)* Mede. Bingham's Antig. 8vo. vol. 3. p. 124. Cave's Princ. Christianity, 8vo. p. 124.

ceeded to the consideration of the form of Churches, and the different degrees of sanctity which were attached to particular parts of them. The first direct and regular description which is given to us of an ancient Church, is contained in Eusebius. Previous to his time it is probable, that they were far less beautiful than that which he describes. The frequency of persecution, not only deterred men from becoming Christians, but it also deprived those who were already so of many opportunities of displaying their love for their religion. This comparatively little band, impoverished by the extortion, and harrassed by the brutal outrages of their enemies, would never erect a lofty edifice, which, in proportion to its magnificence, would become the object of greater violence. Wood, and sometimes even logs, covered with reeds, and small interwoven rods, formed the materials of those simple structures. But when Christianity became the established religion of the empire, the face of things was entirely altered. The munificence of the rich and powerful was displayed in the service of their religion. All the costly materials of the heathen temples were employed in erecting Churches, upon their ruins, or the Temples themselves, being cleansed from all their impurities, were devoted to the service of the living God.

But however various might be their size or the materials of which they were composed, the ancient Churches were always divided into three parts. These were called—1, The NARTHEX, or VESTIBULUM, which was sometimes divided into the outer and inner Narthex; in which last, was placed the Font, by which they intended to signify, that by baptism we enter and become members of the Church:—2, The NAVS or NAVIS, which also had sometimes its subdivisions:—and 3, The BEMA or SANCTUARY. Concerning the two first, I shall make but few observations, since they do not fall within those bounds which I have prescribed for myself. It may however be proper to observe, that the NARTHEX was occupied by penitents of the lowest order, and even this was denied to those who had committed any atrocious crime, as appears from the conduct of Ambrose, Bishop of Milan, who forbade the Emperor Theodosius to enter even within the walls of the Church, because he had given orders for the massacre of the inhabitants of Illyricum, on account of a riot which they had raised. *(k)*

East of the NARTHEX, and separated from it by gates which were called the beautiful, was the NAVS or NAVIS.* This was the largest division of the Church, and was the station appointed for the communicants or faithful of the highest order. It was generally of an oblong form, in the proportion of a ship, as its name imports; and this was intended to signify that the Church, like the Ark its prototype, although in the world, is yet wholly separated from it, and that there is no *safe* passage through the storms and tempestuous sea of the present life, but that which is proffered to us by God in the ark of his own appointment. *(l)* Elevated above the NAVE, and sepa-

(k) See Cave's Lives of the Fathers, Fol. in vitâ Amb. vol. 2, p. 409; and Ancient Univ. Hist. vol. 10, p. 448.

* Hence the English word NAVE.

(l) See the learned Parker's Bibliotheca Biblica. 4to v. 1, p. 203.

rated from it by rails,* appeared the BEMA, or third grand division of the Church. This was held in the greatest veneration by the primitive Chistians. The Greeks gave it the distinguished title of the *Holy Place*, and the table or altar, on which was celebrated the Lord's supper, was thence named the Holy of Holies. Behind the altar was erected the throne or chair† of the bishop, and on each side, a step lower than that of the diocesan, were placed the seats of the presbyters. From this eminence he delivered his expositions of the scripture, pronounced his exhortations to the faithful, and gave his blessing to the congregation while they kneeled to receive it. In this sanctuary the Laity were permitted to have no place.‡ They were allowed, it is true, to advance as far as the altar, and present their oblations, but after that was done they immediately retired without the rails. In this there was no respect of persons, and even to the imperial dignity no other distinction was granted but the privilege of communing in the sanctuary. Neither was this custom universal; at least it was not permitted in the western Church even in the fourth century, when such a mark of respect, had it ever been suffered to exist, would surely not have been omitted.*(m)*

From what has been said, it is I think evident that the coincidence between the rites of the Jewish, and those of the Christian Church extended even to the form of the buildings in which they worshiped. The NARTHEX or VESTIBULUM answered to the court of the Gentiles, and was employed for the similar purpose of receiving the heathen, and others who were unconverted to the faith, as well as those who by their crimes were rendered unworthy of a place among the faithful. The NAVE answered to the court of the Israelites, and the SANCTUARY to the holy place. Indeed the more comprehensive view we take of the Christian Church, the more shall we be persuaded of the truth of the proposition advanced by a learned and eminent author, that the greater part of the ancient Christian ordinances were derived from the Jewish. Nor is this, as many modern Christians insinuate, any disparagement to Christianity, since, as we may infer from the words of our Saviour himself, *(n)* the last covenan thas an intimate dependance upon the first; and it is as certain that many of our ordinances are derived from the Jews, as it is that our Lord and his Apostles were descended from the lineage of Israel.*(o)*

The object which the writer of these observations has in view is to illustrate some of the ordinances of the Church, by developing the causes from which they derived their origin. Ignorance in that respect has been and still continues to be, the source of many cor-

* CANCELLI in Latin. Hence the word *chancel*.

† Called by the Latins *Cathedra*. Hence, in England, the principal Church in each diocese is called a Cathedral.

‡ From this circumstance the Latins gave it the name of *Adyta*.

(m) When Theodosius the younger, after having made his offering at the altar, waited according to the eastern custom, to receive the sacrament within the sanctuary, the bishop ordered the chief deacon to tell him that although the people made him an emperor, it did not make him a *priest*. The good emperor received the rebuke as became him, and ever after partook of the sacrament without the rails.....See Cave's Lives of the Fathers, in vitâ Amb. fol. 2 vol. p. 411.

(n) Math. v. 17. *(o)* Vid. Bp. Hooper's works. Fol. Ox. 1757. p. 199.

ruptions and abuses. But in nothing has the pernicious influence of corruption and abuse been more conspicuous than in the ideas which many have entertained concerning the nature of the chancel. No sanctity has been attached to it; no veneration entertained for it; it has been considered in no other light than as the most conspicuous part of the Church, and devoted to no other purpose than that to which a similar eminence in any other place would be applied. Not unfrequently have we seen, (and there is too much reason to believe that the practice has in many places become habitual), *Laymen*, who are not even members of our Church, introduced into the sanctuary. To ignorance, it must again be observed, to ignorance, and not to any intention of disrespect for sacred things, will charity attribute this abuse. But ignorance, though it may be alledged as an extenuation of a fault, can never be deemed an excuse for a dereliction of duty. In the present age, it is dangerous to relax even in things of the smallest moment. The enemies of our faith, it is true, no longer dare openly attack us. They have changed their mode of attack. They have substituted intrigue for open war, and endeavour to obtain by artifice what they cannot effect by force. But they are still as implacable and far more formidable than before. They are now more than ever alert, and vigilant, and vigorous. They watch us with a scrutinizing eye; they spy out the least defect; they are prepared to attack us whereever they find a spot unguarded. As therefore we imitate the ancient Catholic Church in her doctrines, her discipline, and her ceremonies, let us also imitate her in the firmness with which she adhered to them. Let us oppose an impenetrable barrier against the assaults of our enemies. Let *us* also be alert, and vigorous, and undismayed. And though our firmness in the faith may be termed bigotry, and our opposition to error, illiberality of sentiment, yet let us consider these charges but as the mere suggestions of an enemy, which are intended either to frighten us into submission, or lull us into a fatal security. In the words of the learned and pious bishop Beveredge (and with them I will conclude) *(p)* "Finally, since our Church, as at present reformed, is truly constituted according to the divine will, let each one in his place study to guard and vindicate her from the malevolent designs of all her adversaries in whatever shape they may oppose themselves. And that we may be prepared and equal to a task so truly weighty, let us diligently read all the monuments of ecclesiastical history, the acts of councils, and the writings of the fathers, that from these we may demonstrate both her antiquity and purity."* Z.

(p) There is also another practice which, owing to the want of knowledge, concerning the sanctity of the chancel, has become very common and not so easy to be remedied as that which I have mentioned. I mean the practice of placing the reading desk within the rails of the chancel. If none but the clergy performed the service of the Church, this would be a matter of little moment, but as, on account of the small number of the clergy and the scanty resources of many parishes, laymen are sometimes permitted to read a part of the ritual, it becomes a serious evil.

* Beveridge's Thesaur. 8vo. vol. 4. p. 170.

THE ARTICLES OF THE CHURCH NOT CALVINISTIC.

The following discussion from the late controversy on Episcopacy in the State of New-York, is so detached from the main point in hand, that it might appear to advantage in an extract, whilst its importance, and clearness of illustration, entitles it to a place in the Magazine. [*Edit.*]

" THE author of Miscellanies also asserts, that the *articles of the Church of England are Calvinistic;* and that the *seventeenth article* in particular maintains the Calvinistic doctrine of " election and reprobation;" and that those Episcopalians who oppose this doctrine, " attack" the articles of their Church.

" These are very serious assertions: for, if true, they involve the great body of the Clergy of the Church of England, and almost every individual among the Episcopal Clergy in this country, in the criminality and odium of opposing the doctrines of their Church.

" It is of importance to ascertain what are the *peculiar tenets of Calvinism.*

" Many Calvinists indeed, with a disingenuousness for which it is difficult to find an apology, are in the constant practice of ranking among the *peculiar* tenets of *Calvinism*, of appropriating exclusively to the religious system so called, the doctrines of the *corruption and guilt of man*—of the *atonement and grace of Jesus Christ*—of *justification through a true and lively faith in him*, as the *only mediator between God and man*—of the *sanctification of the soul through the grace of the Holy Spirit.* But these were doctrines that prevailed in the Church long before CALVIN imposed his gloomy system. They were the glory and the consolation of primitive martyrs, long before St. AUSTIN, in the fifth century, first introduced the doctrine of *particular absolute election.* They have been espoused by a host of eminent Divines, who, while they opposed the peculiar tenets of Calvinism, were zealous in proclaiming the doctrines of salvation through the cross of Christ. These, indeed, are the doctrines of the Church of England. But the pretensions, that would confine these doctrines to the system of Calvin, are equally unfounded and arrogant.

" No! the tenet which is *peculiar* to *Calvinism*, and *distinguishes* this system from all others, is the doctrine of PARTICULAR ABSOLUTE ELECTION. This doctrine is laid down in the institutes of Calvin, in terms that are revolting to every idea which reason or scripture affords us of the attributes of God. He divides the whole human race into the *Elect* and the *Reprobate;* and thus lays down the decree of election and reprobation concerning them.

" For all are not created in like estate, but *to some eternal life*, to *others eternal death, is foreappointed.*" Cal. Inst. lib. iii. chap. 21. 5.

" But those whom *he appointeth to damnation*, to them, we say, by his just and irreprehensible, but also incomprehensible judgment, *the entry of life is blocked up.*" Cal. Inst. lib. iii. chap. 21. 7.

" Therefore if we cannot assign a reason *why he should confer mercy on those that are his*, but because *thus it pleaseth him;* neither indeed shall we *have any other cause in rejecting of others*, than *his own will.*" Cal. Ins. lib. iii. chap. 22. 11.

"As God by the effectualness of his calling towardsthe *elect*, perfects the *salvation* to which by his *eternal counsel* he had *appointed* them; so he hath his *judgments* against the *reprobate*, by which he executes his counsel concerning them. *Whom* therefore *he hath created to* the *shame of life and destruction of death*, that they may *be vessels of his wrath, and examples of his severity*, them, *that they may come to their end*, sometimes he *deprives of the power to hear his word*, and sometimes he more *blinds and confounds*, by the preaching of it." Cal. Ins. lib. iii. chap. 24. 12.

"Behold, he directs his voice to them, but *that they may become the more deaf:* he lighteth a light, but that they *may be rendered the more blind:* he showeth forth doctrine, but *that they may be made more dull:* he applies to them a remedy, *but not that they may be healed.*" Cal. Ins. lib. iii. chap. 24. 13.

"Well might Calvin himself confess, that this *decree of election and reprobation* is a "HORRIBLE DECREE." "Decretum quidem horribile fateor." Cal. Ins. lib. iii. chap. 23. 7.

"Well may CYPRIAN have declared, "if there are any doctrines uncharitable in themselves; if there are any doctrines that would excite my zeal to extirpate them from the Church of Christ, they are he doctrines of *election and reprobation* as taught in the institutes of Calvin."

"And yet this HORRIBLE DECREE, so contrary to the attributes of God, and to the *explicit* declarations of his holy word, Calvin hesitates not to found on some doubtful and obscure passages of scripture, on texts evidently applied, not to the *eternal* destiny of *individuals*, but to the *spiritual* privileges of *nations* and *communities* in the *present* world.

"This doctrine is thus laid down in the *Confession of Faith of the Presbyterian Church* in the United States of America. It is laid down in similar language in the Confession of Faith of the other Calvinistic Churches.

"By the decree of God, for the manifestation of his glory, *some men and angels* are predestinated unto everlasting *life*, and *others foreordained to everlasting death.*" Conf. of Faith, ch. iii. sec. 3.

"The next section of this chapter of the Confession of Faith represents the number of the predestinated and *foreordained*, as "particularly and unchangeably designed," as "certain and definite."

"The next section declares that those "predestinated unto life, God hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any *foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto.*"

"The conclusion of the sixth section declares, "Neither are any other redeemed by Christ, effectually called, justified, adopted, or saved, but the *elect only.*"

"The seventh section deserves particular notice, as it contains the doctrine *usually* distinguished by the term REPROBATION.

"The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withdraweth mercy as he pleaseth, for the glory of his sovereign power

over his creatures, to *pass by* and to *ordain* them to *dishonour* and *wrath* for their sin, to the praise of his glorious justice."*

"On the subject of *effectual calling*, the Confession of Faith declares, that it is "not from any thing *foreseen in man*, who is *altogether passive* therein." Chap. x. sec. 2.

"The third section of this chapter declares, that "*Elect* infants dying in infancy, are regenerated and saved by Christ through the spirit—so also are other *elect* persons, who are incapable of being outwardly called by the ministry of the word."

"Let the reader consider well the fourth section of this chapter. —"*Others not elected*, although they may be called by the ministry of the word, and may have some *common* operations of the spirit, yet they *never truly come to Christ*, and therefore *cannot be saved*." Here appears the reason why those finally perish who "never truly come to Christ, and therefore cannot be saved;" they are "not elected." That *none but the elect can be saved*, is expressly declared in the sixth section of the third chapter, quoted above. And that those elected are not elected in consequence of God's *foreseeing* that they would *improve the means of grace*, *accept the offers of salvation*, and *persevere unto the end*, is evident from the section above quoted, which explicitly declares that the elect are chosen, "without any foresight of their *faith* or *good works*, or *perseverance* in either of them, or any other thing in the creature as *conditions*, or *causes* moving thereunto." The elect, therefore, are *arbitrarily* and *unconditionally* elected. The first section of the seventeenth chapter declares, that the elect "can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved."

"The author of Miscellanies has been pleased to observe, in one of his numbers, that he believed Episcopalians in general were ignorant that the tenets of Episcopacy were so seriously and solemnly propagated. Perhaps it may with equal truth be asserted, that the great body of Presbyterians are not aware that the tenets of *election and reprobation* are thus explicitly and solemnly set forth in the Confession of Faith of their Church.

"Now that the *articles of the Church of England*, and of the *Protestant Episcopal Church* in America, maintain these *peculiar tenets of Calvinism*, is absolutely and positively *denied*.

"The fifteenth article of the Church declares, that "Christ, by the sacrifice of himself took away the *sins of the world*." The sixteenth article declares, that "after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, we *may* arise and amend our lives." The thirty-first article

* Calvin says, "Quos Deus preterit, reprobat"—"whom God passes by, he *reprobates*." "Ac multi quidem, ac si invidiam a Deo repellere vellent, electionem ita fatentur ut negent quenquam reprobari; sed insolite nimis et pueriliter; quando ipsa electio nisi reprobationi opposita non staret." "And many indeed as though they would drive away the malice from God, do so grant election, as to deny that any man is reprobated; but this too *ignorantly* and *childlshly forasmuch as election itself would not stand unless it were set contrary to reprobation*." Cal. Inst. lib. iii. chap. 23. 1.

declares, that "the offering of Christ once made is that perfect redemption, propitiation, and satisfaction for *all the sins* of the *whole world*, both *original* and *actual;* and there is none other satisfaction for sin, but that alone." In perfect conformity with these declarations are her liturgy, offices, and homilies; all which contain numerous declarations absolutely irreconcileable with the peculiar tenets of Calvinism. There are none of the articles of the Church of England which contain language or sentiments similar to those contained in the Confessions of Faith of the Calvinistic Churches.

"The only article that can be adduced in proof of the Calvinism of the Church of England is the *seventeenth article.*

"Now, let it be remembered, that this article is entirely silent on the tenet of *reprobation.* It says nothing in respect to those among mankind, whom God "hath passed by, and ordained to dishonour and wrath." This is an important doctrine of Calvinism, to which the Church of England is utterly a stranger. And when the author of Miscellanies talks of "the article of the Church which respects election and *reprobation,*" he talks of an article which has no existence. The part of the article which respects "*predestination* and *election,*" is as follows:—"Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed, by his counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they, which he endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made Sons of God by adoption: they be made like the image of his only begotten Son Jesus Christ: they walk religiously in good works, and, at length, by God's mercy, they attain to everlasting felicity.

"Now the article simply maintains the doctrine of "predestination unto life." That there *is* such a predestination, all denominations of Christians acknowledge. The point in dispute between Calvinists and their opponents is in respect to the *characteristics* or the *foundation* of this predestination. Is it *arbitrary* and *unconditional,* or the *contrary?* Is it *founded* on the divine *foreknowledge* of those who would accept the means of grace; or is it *independent* of this foreknowledge? Are a certain number predestinated unto life without *any foreknowledge* of their faith, &c. or are their faith, their good works, wrought through grace, and accepted for the merits of Christ, the conditions of this predestination? This *last* is the predestination maintained by anti-Calvinists, and expressly disclaimed by Calvinists; who all maintain that this predestination is "without any foreknowledge of faith, of good works, of perseverance, or any other cause in the creature moving thereunto." The seventeenth article of the Church makes no such declaration, holds no such sentiment. We are therefore to construe the article in a different sense; and to believe with the Apostle, Rom. viii. 28. that those are "chosen in

Christ," whom God "foreknew" would believe and obey the Gospel. These are they who are *called*, who are *justified*, &c.

"In no other article is the subject of election mentioned. But it runs through almost every chapter of the Confession of Faith of the Calvinistic Churches. It is the corner stone of Calvinism. It is the spirit which extends its sullen reign through every part of the gloomy edifice which Calvin erected. The *Elect*, *unconditionally* elected, without any "foreknowledge of their faith, or any other cause in them moving thereunto," are alone the objects of those "good tidings," which, it was declared, should be for *all mankind*. They alone are "the seed" whom that blessed Saviour, who shed his blood as "*a propitiation for the sins of the world*," "redeems, calls, justifies, sanctifies and glorifies." Well might the acute and learned JORTIN characterize Calvinism as a system of "human creatures without liberty, faith without reason, and a God without mercy!"—This character of the system is justified by its natural and necessary *consequences*, though it is but justice to acknowledge that these consequences are disclaimed by its advocates.

"The above strictures are dictated by no sentiment of disrespect for those denominations who, in the exercise of an acknowledged right, maintain the tenets of Calvinism. With many individuals of these denominations the writer is in habits of intimate acquaintance and friendship. The strictures are purely *defensive*. They are imperiously called forth by the charge of the author of Miscellanies, that *the articles of the Church of England are Calvinistic;* by the charge, assiduously propagated, that, while the articles of this Church, and of the Episcopal Church in America, maintain the tenets of Calvinism, the Clergy of those Churches maintain opposite doctrines, and are, therefore, guilty of opposing the standards of their Churches. This charge, so materially affecting the consistency, the reputation, and the character of the Episcopal Clergy, could in no other way be refuted, than by comparing the Confessions of Faith of the Calvinistic Churches with the articles of the Episcopal Church, and thus ascertaining their dissimilarity and opposition.

"If the articles of the Church of England were Calvinistic, would the Calvinistic Clergy have thought it necessary to substitute others in their place? Now, it is a well known fact, that, in the reign of Elizabeth, the Calvinists were anxious to substitute in the place of these articles, what are called "the Lambeth Articles," in which the tenets of Calvinism are couched in nearly the same language in which they are exhibited in the institutes of Calvin and the public confessions of the Churches modelled on his system. In addition to the *direct* evidence before exhibited, here is strong *presumptive* proof that the articles of the Church of England do not merit the charge of Calvinism.

"That the Protestant Episcopal Church in America does not consider the articles as sanctioning the *peculiar* tenets of Calvinism, will not admit of a doubt. Articles were proposed for consideration by the General Convention of that Church, in 1799; but were not acted upon, in consequence of a determination to adopt the articles of the Church of England, *as they were, in toto*. The Convention of 1801,

unanimously adopted these articles; and all the members of this Convention were decidedly *anti-Calvinistic*. What stronger proof of the sense in which they received these articles? The Convention possessed full power to model the articles as they pleased. They would have all agreed in opposing the distinguishing tenets of Calvinism. Had they believed that the articles were Calvinistic, it is absurd, and in the highest degree dishonourable to them, to suppose that they would have adopted articles contrary to their sentiments. There could have been no apprehension of opposition from the great body of the Laity. For it is a fact, that a large proportion of the Laity, even of the Calvinistic Churches, do not believe the doctrine of election and reprobation as stated in their Confessions of Faith. Among Episcopalians, these tenets have scarcely any advocates. Thanks to God, these doctrines, which represent him not as a just and gracious *Father*, the character in which he delights we should behold him, but as a stern and inexorable *Sovereign*, are fast hastening into disrepute. No; the Convention believed that the imputation of Calvinism cast upon the articles was wholly unfounded. And not being disposed to meddle with those who are "given to change," they adopted, without alteration, the articles which they had received from their venerable parent, the Church of England, and which the Reformers of that Church had sealed with their blood."

AN ESSAY ON THE NATURE OF THE HUMAN BODY.

[Continued from page 393.]

COME we now to the Heathens, or Gentiles, whose singular respect and veneration for the body after dissolution can be proved from a multitude of testimonies, some of which are strongly marked with an utter detestation and abhorrence of all profanation and defilement of burying-places; for they looked upon the care of *dead bodies* as an act of religion, calling the interment of them no less than a divine institution, and a law of the immortal gods; insomuch, that the Romans, in particular, had a peculiar deity to preside over this affair, called by the name of Libitina, as is well known to the classical scholar. The Athenians were so strict, that they would not admit any to be magistrates, who had not taken care of their parents' sepulture, and beheaded one of their generals after he had gotten a victory, for throwing the dead bodies of the slain, in a tempest, into the sea. And Plutarch relates, that before they engaged with the Persians, they took a solemn oath, that, if they were conquerors, they would bury their foes; this being a privilege, which even an enemy hath a right to, as being a debt which is owing to humanity. A noble pattern this for Christian generals to imitate? Nay, some brutes have been observed, by mere instinct, to bury their dead with wonderful care. The body, we know, was formed of the *dust* at first, and therefore it is fit, it should *return to the earth as it was*: insomuch, that some Heathens have, by the light of reason, called burying in the earth, the being *hid in our mother's lap*, and the being *covered with her skirt*.

In a word, all the nations of the earth have always accounted burial one of the chiefest duties of religion, which they denied neither to

friends nor enemies, as we learn of historians; for *Vegetius, l.* ii. *de re milit. cap.* 20. tells us, that each legion had a purse in the hands of the ensign-bearer, wherein each soldier put a piece of money, to contribute his portion towards the burial of the soldiers of that legion, who died in war. We see also by the testimonies, both of Tully in the oration for Milo, and of Cornelius Tacitus, *l.* i. that the generals, who were victorious, allowed their enemies to bury the corps of their dead soldiers, or else buried them themselves.

Lucian, in his treatise of mourning, has made a pleasant and useful description of the ceremonies used about dead persons, some few of which I shall hint at. "After the nearest relation has received a dead person, and closed his eyes, he washes the body with warm water, he perfumes him, crowns him with flowers, and puts on his best clothes. All is accompanied with mourning, tears and sobs, to agree with the master of the ceremony, who orders all matters, and recites with a mournful voice all his former calamities. Then some tear their hair, others beat their breasts. Some rend their clothes, and cast dust upon their heads, or fall down upon the ground, &c. &c. After all this, some treat the company, where the friends comfort you, and desire you to eat. How long, say they, will you lament the dead? You can't recal them to life again, by all your tears," &c.

Let us here examine a little into the sentiments of the facetious Horace, of whom Sir William Temple is pleased to say, that "he was the greatest master of life, and of true sense in the conduct of it." Lib. i. Od. 28. he introduces Archytas praying, that he may not have the misfortune to lie unburied. And what a curse he thought it to be so, one may learn from the end of epod. 5. His commentator has these remarkable words, "Amongst the ancients it was deemed the most grievous of evils for one to have his body unburied; because the soul was believed to have no rest, but to wander up and down, until its body was deposited in a grave."

Agreeable to this is that famous passage in Homer, iliad 23. where the ghost of Patroclus is introduced complaining, that his funeral rites had not been performed;

> ....."Thus the phantom said,
> "Sleeps my Achilles, his Patorclus dead?
> "Living, I seem'd his dearest, tend'rest care;
> "But now, forgot, I wander in the air.
> "Let my pale corse the rites of burial know,
> "And give me entrance in the realms below.
> "Till then, the spirit finds no resting place,
> "But here and there th' unbody'd spectres chase
> "The vagrant dead around the dark abode,
> "Forbid to pass th' irremeable flood."

Homer makes this a matter of such importance, that he introduces Iris as dispatched upon an embassy from the gods to stir up Achilles to fight, and to pay this duty to his dear friend Patroclus. Here Mr. Pope remarks, it was the common opinion of the ancients, that the souls of the departed were not admitted into the number of the happy, till the bodies had received the funeral rites. They supposed, those that wanted them, wandered about an hundred years, before they were wafted over the infernal crier. The emperors Dioclesian and Maximinian ordered, that thv people should not

hinder the burying even of those who had suffered punishment by death, the Romans being of opinion, that the souls of such bodies as were not buried, wandered up and down an hundred years, as not being able to get into the Elysian fields. Virgil also hath the same sentiment, concerning the state of departed souls; at least had in his view the above passage of Homer, as appears from the following words.

" The ghosts, rejected, are the unhappy crew,
" Depriv'd of sepulchres and funeral due.
" An hundred years they wander on the shore,
" At length, their penance done, they're wafted o'er."

To transcribe all that is to be found for the purpose in ancient authors, would be to write a volume, rather than a part of a short essay. For, the Heathens not only accounted the burying of the dead to be a thing so holy and inviolable, that they attributed the original invention thereof to one of the gods, *viz.* to him whom the Greeks called Pluto, and the Romans Dis or Summanus; but likewise, they had always a regard to the care that was taken of sepulchres, as a religious duty grounded upon the fear of God, and the belief of the soul's immortality, though they had no notion of the resurrection from the dead: insomuch, that the violation of a sepulchre, or the defiling of a grave, was a crime of an enormous size with them. How then may many, very many, in a Christian country, blush, and be ashamed? if yet a blush remains! But more of this in its proper place.

So sacred did the Heathens look upon burying-grounds to be, that they reckoned them in the number of holy and unalienable things; and accordingly, those who violated the sepulchres of the dead, or searched them, were hated by all nations, and very severely punished. The pyramids of Egypt, which were built for sepulchres to the kings, are standing monuments of that singular regard and veneration for dead bodies, even among the Heathens, which I am now insisting upon. Some of them are of a vast height; and Pliny speaks of one, for the building of which 32,000 men were employed for twenty years, and says, it took up eight acres of ground. This is also plain from the accounts we have of their embalming, and from their mummies, which are frequently found to this day whole and entire, though some of them have lain above three thousand years in their graves. But, though the Heathens entertained so religious a respect for the body after death, for the reasons above specified; yet, they had no notion of the resurrection from the dead, as already observed; but, on the contrary, scoffed at it with their whims of transmutations of bodies, and transmigrations of souls.

[To be continued.]

POETRY.

PSALM 19th.

By William Hamilton Reid.

THE heavenly concave's everlasting frame,
The azure canopy where meteors flame,
The selfpois'd earth beneath and these accord
To join in owning their eternal Lord.
Day speaks his praise in heaven's all clearing light,
Repeated by a thousand tongues at night,
All nations learn the mighty theme to sing;
All look with rapture to the day's bright king.
His presence shining thro' th' etherial round,
Draws the dark forest from the earth profound;
The dew-fraught clouds, he from the ocean fills
Distill'd anew, or stream'd adown the hills.
A verdant robe he for the earth prepares
Bedeck'd with flowers, whose various tissue bears
Each hue that on his cloud-wrought cincture glows
The azure violet, or crimson rose.
His purple throne he in the East displays;
His vast domain unwearied he surveys;
Unnumber'd realms are in his presence blest,
His course triumphant ends in glorious rest.
From his exhaustless sea of lambent light,
He richly fills the silver orb of night.
The morning star, and brother choir advance,
And, wreath'd with rays, perform their mystic dance.
Through boundless space, thus sun and stars proclaim
Th' Almighty hand that form'd this wondrous frame,
And for his praise their rapid wheels employed,
Forever rolling thro' the mighty void.

Orth. Ch. Mag.

EMANUEL, A MORAL ECLOGUE.

After the manner of the Messiah.

I came not that ye might have life, but that ye might have it more abundantly.

LO! a new æra unto mortals given;
The dove-like spirit now discends from heav'n;
The day-spring now hath visited the earth,
And teeming nature owns her second birth:
The living verdure of the vernal year,
Compar'd with that, a desert shall appear;
To this bright sun the paler stars give way,
'Tis Heaven's own light, and shining reason's ray!
The small still voice, confusion now must hear,
And heavenly music sooth the opening ear,
While young experience the dumb doth teach
To vent their transports in melodious speech;
And abject minds in sensual fetters bound,
Now rise exulting at the joyful sound.
Where dragon passions spread their brutal rage;
Where thorny cares th' unstable mind engage;
Where serpent craft, low cunning, bent on guile,
Where lion tempers urge the haughty smile;
Where wolfish avarice would seize its prey,
Where aspish slander would its sting convey;
Each nobler view oppos'd, its power doth prove,
Or new desires infuse a generous love.
Like this blest lore the healthful breezes blow;
The starry orbs not with more brilliance glow;
Less constant not the parent planets shine,
Nor light's fair efflux from its source divine;
Not more delectable the flowery hue
That decks the summer, or autumnal view;
Nor richer plenty in her golden years,

Nor more harmonious heaven's immortal spheres.
But aid no more the muse exhausted brings,
From nature's stores, or pomp of Memphian kings;
For regal thrones and empires meet their fate,
Once like the sun in his meridian state,
Their moons and stars, each tributary beam,
Fleet thro' expansion like a morning dream.
Yet tho' the noblest works of man decay,
And time's rude hand, each vestige sweeps away;
Tho' here he sees his utmost wish prevail,
Fall'n grandeur frowning thro' oblivion's mail;
Tho' monumental stone and letter'd page,
Lie scatter'd victims to his ruthless rage,
Unvarying still, God's saving power remains,
"His realm forever lasts, his own Messiah reigns."

Orth. Ch. Mag.

The following lines were written by the Rev. Samuel Wesley, *upon* Dr. Watts' *saying, that a form of prayer was a crutch.*

FORM stints the spirit, *Watts* has said,
And therefore oft is wrong;
At best a Crutch the weak to aid,
A cumbrance to the strong.

Old David, both in prayer and praise,
A form for Crutches brings;
But Watts has dignified his lays,
And furnished him with wings.

E'en Watts, a form for praise can choose,
For prayer, who throws it by;
Crutches to walk he can refuse,
But uses them to fly.

FROM THE ORTHODOX CHURCHMAN'S MAGAZINE.

An ACCOUNT of the CEREMONIES performed on the DAY of EXPIATION....Levit. xvi.

THIS was one of the most solemn days amongst the people of the Jews. It was celebrated on the 10th day of the month Tisri, which was the first month of their civil year; and was named the *great fast*, or *the fast*, only, because they fasted all the day long, and began even the day before; but, especially, because this was the only fast enjoined by the law. It is probable this is the same as mentioned, Acts xxvii. 9, where it is said, that they were afraid of a storm, *because the fast was already past*; that is, it was about the beginning of October, when sailing becomes dangerous. It may, however, be understood of a fast of the Heathens, which was celebrated about this time.

The institution of this *day of expiation*, and the ceremonies performed upon it, are related in the xvith chapter of Leviticus. Of these ceremonies, some were to be observed both by the priest and people; as the abstaining from all kinds of food, and all manner of work: others related only to the high-priest, who, seven days before the feast, left his house, and went into the temple to purify and prepare himself for the approaching solemnity. See Lev. xvi. 29, and xxiii. 27, 28. On the 3d and 7th of those days, some of the ashes of the *red heifer* were put upon his head, which was a kind of expiation. The night before the feast, he washed several times his hands, his feet, and his whole body, and changed his garments every time. When the day was come, after the usual sacrifice, he offered several others, both for the priests in general, and for himself and his family

in particular.* For his family he offered a young bullock, on which he laid his hands, and confessed his own sins, and those of his house. He afterwards cast lots upon two goats, which were offered for the people; one whereof was to be sacrificed, and the other sent into the desert. See Lev. xvi. 8. This done, he slew the calf and the ram that were appointed for the *expiation* of his own sins, and those of his brethren the priests.

When all these preparations were over, he went into the *holy of holies*, in the dress of a common priest, because this was a day of affliction, and burned before the mercy-seat the perfume which he had brought from the altar. This perfume raised a kind of a cloud, that hindered people from looking into the ark, which was reckoned an heinous offence....1 Sam. vi. 19. He then came out to receive from one of the priests the blood of the young bullock, and carried it into the *holy of holies*, where, standing between the staves of the ark, he sprinkled some of it with his finger on the mercy-seat; and by this ceremony made himself fit to atone for the sins of the people: afterwards he came out of the *holy of holies*, to take the blood of the goat which he had slain. This he sprinkled upon the mercy-seat, as he had done that of the bullock before. He then once more came out of the holy of holies, and took some of the blood of the goat and bullock, which he poured into the horns of the *inner altar* (made hollow for that purpose) near the veil which divided the *holy place* from the *most holy*; and also on the basis of the *outer altar*. Each of these sprinklings was repeated *seven* times. Lastly, the high-priest laid both his hands upon the head of the other goat, and had him conveyed into the wilderness, by a *fit person*, after he had confessed over him the sins of the people, and laid them upon his head.

This was a very expensive ceremony. The sins of the people were done away by the sacrifice of the first goat; and, to shew that they would be no more had in remembrance, the second was loaden with them,† and carried them with him into the wilderness, which was thought by the ancient Hebrews to be the abode of devils, the authors of all vice and iniquity; (see Matt. xii. 43. Rev. xviii. 2.) and therefore the people were wont to insult over and curse him, to spit upon him, to pluck off his hair; and, in short, to use him as *an accursed thing*. There appear no footsteps of this usage in the *law*; but it is certain that it was very ancient, since St. Barnabas, who was contemporary with the apostles, makes express mention of it in his Ep. p. m. 22. which epistle must have been written not long after the destruction of Jerusalem. The ill treatment which Jesus Christ met with from the Jews, had great conformity with this custom; and it is evident, that his enemies dealt with him in the same manner, as they were used to do with the goat *azazel*, as Tertullian observes, adv. Jul. lib. III. cap. 3. It is very probable, that the ancient Jews took occasion from some passages out of the prophets (as Isai. i. 6, l. 6, liii. 3,) to bring in the custom of this insulting the goat *azazel*, and crowning him with a red ribbon; or, as Lamy observes,

* They offered on that day fifteen sacrifices, viz. Twelve whole burnt-offerings, and other expiatory sacrifices both for the people and priests.

† This goat was called Azazel, which the LXX have rendered by a word which signifies to *remove* or *turn away evil*.

a piece of red stuff, which was in the shape of a tongue. It was also the custom among the heathens to load with curses and imprecations those human sacrifices that were offered for the public welfare, and to crown them with red ribbons. See Virgil, Æn. lib. II. ver. 133.

If it be asked, for what reason God was pleased to choose the vilest and most despicable of those animals that were clean, to be offered on the day of *expiation*, we shall answer with some learned authors, that the Ægyptians entertaining a very great veneration for goats, and the Israelites themselves having worshipped them in Ægypt (Lev. xvii. 7,) God's design was to turn them from this kind of idolatry, by appointing the one to be offered for a sacrifice, and the other to be loaden with the iniquities of the people. See Bochart *de animal. sac. ser.* lib. I. cap. 53.

When the high-priest had performed all these functions, he went into the court of women, and read some part of the law. Lastly, he came the fourth time into the *holy of holies* to fetch back the *censer*, and the pan wherein was the fire. When therefore it is said in scripture*, that the high-priest entered only once a year into the holy of holies, it must be understood of one day in the year, and not once on that day. Every thing was done in order, and when one function was over, he was obliged to come out and perform other ceremonies; which, according to the law, could not be done in the *most holy place;* as washing himself, changing his cloaths, slaying the sacrifices, &c.

We have dwelt the longer upon this solemnity, because it hath a greater conformity with the Christian religion than any other; since, through all its parts, it was typical of the most important mysteries of Christianity. The whole was a most lively representation of the atonement made for the sins of mankind by the blood of Jesus Christ! It is observable, that Philo-Judæus had some notion of this truth: for in his treatise de Somn. p. 447, he observes, that the word of God; whereby he means the Son; is the head and glory of the propitiation, i. e. of what renders men acceptable to God. These passages of scripture, that "Jesus Christ gave himself a ransom for many".... Matt. xx. 28, "That he was made the propitiation for our sins"....1 John, iv. 10. "That he was the propitiation not only for our sins, but also for those of the whole world"....1 John, ii. 2. and such like expressions, which occur almost in every page of the gospel, can mean nothing more than that Jesus Christ hath by the sacrifice of himself, performed that which was only prefigured by the sacrifices of the law, and particularly by the *general* and solemn *expiation* we are now speaking of. The same Jewish author, had also some idea of this matter. It will be proper to set down his very words; not as if we thought they were any confirmation of the Christian revelation; but only to shew that these were truths, which the wisest part of the nation acknowledged, and had found out by close and serious meditation. He saith then, that "whereas the priests of other nations offered sacrifices for their own countrymen only; the high-priest of the Jews offered for all mankind, and for the whole creation." See Phil. de Monar. p. 637. And not only these *sacrifices* which were

* Exod. xxx. 10. Lev. xvi. 34. Heb. xix. 7.

offered on the *day of expiation*, were a more exact representation of the sacrifice of Jesus Christ, than any other; but also the *person* by whom the atonement was made, was in every respect qualified to represent the high-priest of the Christian Church; and that,

1. Upon the account of his *dignity*; which, according to the Jews, was at its utmost height when he entered into the holy of holies: for which reason he was called *great among his brethren*....Lev. xxi. 10. This *dignity* was so very considerable, that Philo does not scruple to say, according to his lofty and rhetorical way of speaking, that the high-priest was to be something more than human; that he more nearly resembled God than all the rest; and that he partook both of the divine and human nature. See de Monar. p. 63. and de Somn. p. 872.

It seems to have been with a design of expressing both the *holiness* and *dignity* of the high-priest, that the law enjoined, that *none shall remain in the tabernacle*, whilst the high-priest went into the holy of holies. Further, the high-priest of the Jews, upon the day of atonement, put on at the first his best suit of apparel; but was content with the holy linen garments, which he wore in common with other priests; hereby signifying, that when our blessed Lord should come into the world, *to do the will of God*, he should not make a splendid figure, nor array himself with all that glory, of which he is truly possessed.

2. The high-priest further represented our Saviour by his *holiness*; to denote which a greater quantity of oil was used in the anointing of the high-priest, than in that of his brethren; from whence he was called *the priest anointed*, Levit. iv. 3, 5. Nothing can better represent the great holiness of Jesus Christ than this great plenty of oil used in the consecration of Aaron: and it was undoubtedly in allusion to this anointing, that Jesus Christ is styled in scripture the *holy one*, by way of eminence....Acts iii. 14. Rev. iii. 7.

3. The high-priest represented Jesus Christ by his being on this day of atonement, a *mediator* between God and the people. For though Moses be called a *mediator* in the New Testament; yet, it is certain, that the high-priest was invested with this office on the *day of expiation*. Moses must indeed be acknowledged as a mediator; God having, by this means, made a covenant with the children of Israel. But as they were very apt to transgress the law, it was necessary there should be a mediator, who, by his intercession and sacrifices, might reconcile them to God. Now this was the high-priest's function. So that Moses and Aaron were exact types of the two-fold mediation of Jesus Christ. By him was the new covenant made, and by his own blood hath he forever reconciled God to mankind.

4. The entrance of Jesus Christ into heaven, once for all, there to present his own blood to God, as an atonement for our sins, was clearly typified by the high-priest's going once a year into the holy of holies with the blood of the victims. See Heb. ix. 12. 24.

As for the two *goats*, we learn from the epistle of St. Barnabas, as quoted above, that they were even then looked upon as typical. They both represented the same thing, but under different ideas. The offering of the one was a manifest token of the people's iniquities being remitted and forgiven; and the sending of the other into

the wilderness, shewed that they were carried away, or blotted out of God's remembrance. To this there seems to be an allusion....Isaiah xxxviii. 17, where it is said, that *God casts sins behind his back*, and *into the bottom* of the sea. The sacrifice of Jesus Christ may be considered under these two different views: he hath done away our sins, hath taken them upon himself, and nailed them to his cross....1 Pet. ii. 24.

LETTER FROM DR. SAMUEL JOHNSON

TO A YOUNG CLERGYMAN.

DEAR SIR,

NOT many days ago Dr. L. shewed me a letter, in which you make kind mention of me: I hope, therefore, that you will not be displeased that I endeavour to preserve your good will by some observations which your letter suggested to me.

You are afraid of falling into some improprieties in the daily service, by reading to an audience that requires no exactness. Your fear, I hope, secures you from danger. They who contract bad habits, are such as have no fear. It is impossible to do the same thing very often, without some peculiarity of manner; but that manner may be good or bad, and a little care will at least preserve it from being bad: to make it very good, there must, I think, be something of natural or acquired casual felicity, which cannot be taught.

Your present method of making your sermons seems very judicious. Few frequent preachers can be supposed to have sermons more their own, than yours will be. Take care to register somewhere or other, the authors from whom your several discourses are borrowed; and do not imagine that you shall always remember even what perhaps you now think it impossible to forget.

My advice however is, that you attempt from time to time an original sermon, and in the labour of composition do not burden your mind with too much at once; do not exact from yourself at one effort of excogitation, propriety of thought and elegance of expression. Invent first, and then embellish. The production of something where nothing was before, is an act of greater energy than the expansion or decoration of the thing produced. Set down diligently your thoughts as they rise, in the first words that occur, and when you have matter you will easily give it form; nor perhaps will this method be always necessary, for by habit your thoughts and diction will flow together.

The composition of sermons is not very difficult; the divisions not only help the memory of the hearer, but direct the judgment of the writer; they supply sources of invention, and keep every part in its proper place.

What I like least in your letter is your account of the manners of the parish; from which I gather, that it has been long neglected by the parson. The Dean of Carlisle,* who was then a little rector in Northamptonshire, told me that it might be discerned whether or no

* Dr. Percy, afterwards Bishop of Dromore.

there was a clergyman resident in a parish, by the civil or savage manners of the people. Such a congregation as yours stands in much need of reformation: and I would not have you think it impossible to reform them. A very savage parish was civilized by a decayed gentlewoman, who came among them to teach a petty school. My learned friend, Dr. Wheeler,* of Oxford, when he was a young man, had the care of a neighbouring parish for fifteen pounds a year, which he was never paid; but he counted it a convenience, that it compelled him to make a sermon weekly. One woman he could not bring to the communion, and when he reproved or exhorted her, she only answered that she was no scholar. He was advised to set some good woman or man of the parish, a little wiser than herself, to talk to her in language level to her mind. Such honest, I may call them holy artifices, must be practised by every clergyman, for all means must be tried by which souls may be saved. Talk to your people, however, as much as you can, and you will find, that the more frequently you converse with them upon religious subjects, the more willingly they will attend, and more submissively they will learn.—A clergyman's diligence always makes him venerable. I think I have now only to say, that in the momentous work that you have undertaken, I pray God to bless you.

I am, Sir,

Your most humble Servant,

SAM. JOHNSON.

Bolt-court,
Aug. 30, 1780.

[*Orth. Ch. Mag.*]

* Late Poetry Professor at Oxford. He died the 21st of July, 1783.

ANECDOTE OF HOOKER.

THIS *judicious* divine and incomparable writer, was a relation of that great Protestant champion, Bishop JEWELL, by whom he was sent to Corpus Christi College, Oxford. Honest Izaack Walton relates a curious and pleasing anecdote of Mr. Hooker and his worthy patron, as follows:

"As soon as Hooker was perfectly recovered from this sickness, he took a journey from Oxford to Exeter, to satisfy and see his good mother, being accompanied by a countryman and companion of his own college, and both on foot; which was then either more in fashion, or want of money, or their humility made it so; but on foot they went and took Salisbury in their way, purposely to see the good bishop, who made Mr. Hooker and his companion dine with him at his own table; which Mr. Hooker boasted of with much joy and gratitude when he saw his mother and friends: and at the bishop's parting with him, the bishop gave him good counsel, and his benediction, but forgot to give him money; which when the bishop had considered, he sent a servant in all haste to call Richard back to him, and at Richard's return, the bishop said to him, "Richard, I sent for you back to lend you a horse which hath carried me many a mile, and I thank God with much ease:" and presently delivered into his hand a walking staff, with which he professed he had travelled through many parts of Germany; and he said, "Richard, I do

not give, but lend you my horse; be sure you be honest and bring my horse to me, at your return this way to Oxford. And I do now give you ten groats to bear your charges to Exeter; and here are ten groats more which I charge you to deliver to your mother, and tell her I send her a bishop's benediction with it, and beg the continuance of her prayers for me. And if you bring my horse back to me, I will give you ten groats more to carry you on foot to the college; and so God bless you, good Richard."

"And this you may believe was performed by both parties. But, alas! the next news that followed Mr. Hooker was, that his learned and charitable patron had changed this for a better life. Which happy change may be believed; for that as he lived so he died, in devout meditation and prayer, and in both so zealously, that it became a religious question "Whether his last ejaculations, or his soul did first enter heaven!"

Of this story Dr. Goldsmith has made a pleasing use in his beautiful moral tale of the Vicar of Wakefield.

EDUCATION.

THE Trustees of the Episcopal Academy at Cheshire *(Connecticut)* solicitous for the prosperity of the Institution committed to their care, and desirous of promoting the important object for which it was established, to subserve the interest of Literature, Piety and Religion, take this method to make known its claims to public notice and patronage. After struggling through the difficulties, and surmounting the obstacles usually incident to such establishments in their infancy, the Academy has at length gained such footing as decidedly to promise a permanency. By the exertions of its friends, aided by an act of incorporation from the Legislature of the State, with the grant of a lottery, it has acquired a fund which has enabled the Trustees to grant permanent salaries to the Instructors, and leave in their hands an annual surplussage to be appropriated in purchasing books and other requisite *apparatus*. And arrangements are made and making for systematizing the method of instruction, and reducing it as far as may be, to a classical and collegiate form, in which will be taught the various branches of science usual in colleges and universities.

This Seminary is properly denominated *Episcopal*, having had for its original founders the convention of the *Protestant Episcopal Church* in Connecticut; and being by constitution immediately superintended by a Presbyter of that Church; yet no distinctions are made among the students except between the diligent and the idle, the sober and the profligate, or the virtuous and the vicious. To say, however, that none of the studies pursued are calculated with a particular view to the doctrines and tenets of the Episcopal Church, would be something worse than an affectation of a liberality which no where in reality exists; it would be a culpable disregard of truth, inasmuch as the primary object for which this Institution was founded, was to be a nursery to that Church, and to prepare young men for her Ministry. Of this none have a right complain; while the wise and good, the candid and truly liberal, must unite in wishing success to whatever is designed for the promotion of science, morality and religion. To the favour and patronage of such, the Episcopal Academy looks with confidence. And that their hopes and expectations may not be disappointed, those whose duty it is, pledge their best endeavours, by superintending the morals, and regulating the manners of youth; to train them up for usefulness and respectability in life.

BURRAGE BEACH, *Sec'ry.*

CHESHIRE, *October* 27, 1806.

RECOMMENDATIONS.

THE Bishop and Clergy of the Episcopal Church in the Diocese of Connecticut, being fully persuaded that an enlargement of the CHURCHMAN'S MAGAZINE will be a useful improvement of the work, and render it more subservient to the good purposes for which it was originally instituted:—We, the Bishop of Connecticut, uniting with the undersigned Clergy, who are a Committee of Convocation for the above purpose, do hereby recommend it to the patronage and encouragement of all the members of the Episcopal Church.

ABRAHAM, *Bp. Connecticut.*
BELA HUBBARD,
ASHBEL BALDWIN,
TILLOTSON BRONSON,
} *Committee of Convocation.*

NEW-YORK, Nov. 18, 1805.

WE, whose names are subscribed, conceiving that the above-mentioned Publication will be an useful work, do hereby recommend it to the patronage and encouragement of the members of the Protestant Episcopal Church in this Diocese.

BENJAMIN MOORE, *Bishop of the Prot. Ep. Church in the state of New-York.*
JOHN BOWDEN, *D. D. Profr. of Moral Philosophy and Belles Lettres, C. C.*
ABRAHAM BEACH, *D. D. Assist. Minister of Trinity Church, New-York.*
JOHN HENRY HOBART, *an Assist. Minister of Trinity Church, New-York.*
WILLIAM HARRIS, *Rector of St. Mark's Church, in the Bowery, New-York.*
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EDM. D. BARRY, *Assist. Minister in the French Church du St. Esprit.*
THOMAS LYELL, *Rector of Christ Church, New-York.*

☞ Subscribers residing in the city of New-York will always have the Magazine left at their dwellings: Also, those residing in the country, who can be better accommodated by receiving them in that city, will have them regularly deposited at any place they may direct, free of expense. Subscriptions are received by Messrs. *T. & J. Swords*, Pearl-street; Messrs. *I. Riley & Co.* City Hotel, Broadway; and Mr. *James Waterman*, at the office of the Commercial Advertiser.—The above named gentlemen will also receive subscriptions for Rotheram on Faith.

ROTHERAM ON FAITH.

IT has been particularly recommended to the subscribe gentlemen of eminence, both in Connecticut and New-York, publish an edition of Rotheram's excellent ESSAY ON FAITH. compendium of sound Christian Doctrine, of persuasive and swerable Reasoning, and especially as a lucid exposition of the of Churchmen and of the Scriptural Basis on which their Fa founded, it probably has not an equal in our language. But having the testimony in favour of this work which follows, any mendations from the publishers will be deemed unnecessary.

RECOMMENDATION.

THE Rev. Mr. *Rotheram's* ESSAY ON FAITH, was at first presented public under the patronage of the heads of Colleges in the University ford, being a course of Sermons delivered before the University, and rec the high approbation of that learned body. Upon its earliest appearan America, the most learned of the Clergy of our Church, in this country, desirous that it should have a general circulation, and soon procured an rican edition, printed in New-York in 1767.

The book having now become scarce, Messrs. *Oliver Steele & Co.* pr in New-Haven, are willing to give it a new impression, provided a suf number of subscribers can be obtained.

We, the undersigned, therefore, do cheerfully recommend to all lov sound doctrine, a treatise of such acknowledged merit, on so important a ject.

ABRAHAM JARVIS, D. D. *Bp. of Connecticut.*
BELA HUBBARD, D. D. *Rector of Trinity Church, New-H*
ASHBEL BALDWIN, A. M. *Rector of Christ Church, Strat*

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*** Those gentlemen who act as Agents for the Churchman's Magaz or any others, who will obtain FIVE or more subscribers, and remit the ney in advance, shall be entitled to 20 PER CENT. on the amount.

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OLIVER STEELE & Co.

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